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SATARA.—CAMP VIEW.



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SATARA—WESTERN INDIA.

THE photographs of two views of Satara, from which engravings have been prepared for the Herald, were sent by Mr. Wood, without any such article respecting the place and the missionary work there, as the editor would be glad to give in connection with the engravings. The one given in November is called the “city view,” and the one now given, the “camp view.” The city view presents a “broad, fine street, running through the heart of the city directly to the new palace”; the “old palace” being the large building adjoining the new one, at the right, as seen in the picture. “This street is about half a mile in length, and is the Broadway of Satara.” “Another street, running parallel with [this], too far to the right to be seen in the picture, and leading to our large chapel, answers well to the Bowery in New York.” The English burying-ground appears also in the city view—the rectangular inclosed space in front, at the right of the street. This contains the graves of two missionary ladies,—Mrs. Munger and Mrs. Wood,—near the right-hand front corner. The “small chapel” of the mission, not distinctly seen, is between this burying-ground and the old palace. The “large chapel” is not brought to view in either picture. It stands a little to the right of the upper or more distant part of that portion of the city embraced in the city view. The “mission house” appears in the camp view, now presented. It is the cluster of buildings near the centre of the left end of the view; the upper—farther—one of the two prominent clusters. Mr. Wood says: “The view from the mission house is singularly picturesque and beautiful. I have seen nothing in India or anywhere else that excels it.”

Satara was first occupied as a station of what was then called the “Bombay Mission” of the American Board, in 1849, by Rev. William Wood. It was then spoken of as a city of about 32,000 inhabitants, the surrounding district, formerly kingdom, of the same name, containing a population of more than 1,000,000. The city is 2,300 feet above the level of the sea, is only about thirty miles from Mahabishwar (“the great health station of Western India”), and in the near vicinity of Malcolm Peth, the station occupied for some years by Mr. Graves, previous to his death in 1843, and subsequently by his widow, with her school. “The position of the place,” Mr. Wood then wrote

"is singularly beautiful. It stands about a mile from the bank of the Vena, where that stream emerges from its narrow mountain valley into the more open vale of the Krishna, with which it forms a junction below the city. Around the borders of the two rivers rises an amphitheatre of hills, some of considerable elevation."

Mr. Graves had made Satara his place of residence during the rainy seasons, had been much among the people, and had, indeed, gathered a little church there; but this, after his death, was broken up. Since Mr. Wood went there it has been constantly occupied as a station, sometimes by two missionaries, but much of the time by only one. It was the station of Mr. Wood, when he was in India, until 1861, and has been so again since 1869. Messrs. Burgess, Munger, Dean, and Abbott have also labored at that place, for a longer or shorter period each.

Though the field was from the first regarded as in some respects an excellent one, hoped for results, in the conversion of souls, were not soon largely realized. Not until 1855 was a church again organized, and then there were but six members, two only joining for the first time; and none of the six resided in the city. The report for 1870 gives 31 as the present number of church-members, — 16 men and 15 women, — and states: "There has been an advanced spiritual life in the church. There is more faith, more love, more knowledge, more zeal. The attention to the word on the Sabbath is good. A good many outsiders usually attend our Sabbath services, especially in the afternoon. We make this a Sabbath-school exercise. I have myself a large and interesting class of brahmin boys. Our [native] preachers, teachers, and Bible-women have devoted themselves to their work with a good degree of energy and zeal, and their monthly reports are of great interest."

There are now three out-stations connected with the Satara station, and four schools, with 101 pupils.

THE NEW WORK OF THE BOARD.

THE Prudential Committee have given special attention, since the Annual Meeting, to the new trust which was committed to them at Salem. They are anxious to conform to the voice of the churches in this matter, as far as possible; and they have already come to the following conclusions: —

1. They propose to commence a mission in Spain at the earliest practicable moment. The designation of Rev. L. H. Gulick, M. D., and his wife, has been changed from Japan to this field; and Mr. William H. Gulick, who is conversant with the Spanish language, is to be associated with them. Dr. Gulick has been requested to devote himself to this service because of his large acquaintance with missions, first as a laborer in Micronesia, and afterward as Secretary of the Hawaiian Board. The Committee deem it very important that the foundations be laid with such care and wisdom, that there will be no occasion for doing the work a second time. Their solicitude is the greater from the fact that serious mistakes, as they have reason to suspect, have sometimes been made in the methods adopted for propagating the gospel in Roman Catholic countries.

2. It will be remembered that after the action at Salem, whereby the Board

was "to enlarge its operations by extending its foreign work to nominally Christian lands," it was "resolved, that for the more efficient entrance upon the new field of labor," "it be recommended to the Prudential Committee to secure, as far as practicable, from the churches, a specific collection for this object, over and above their ordinary gifts to the Board." In accordance with this vote, it has been decided to ask for *two distinct contributions*, one for the work already in progress, and one for this new endeavor. And there is reason to fear that without two collections, the treasury will have assumed a heavy burden, for which no adequate provision will have been made. How long it will be necessary to adhere to this plan, it does not seem wise to predict. As soon as the churches shall have manifested a readiness to give by a single collection all that shall be needed for the two kinds of effort, nothing more will be asked.

3. The Treasurer will keep the receipts for the new work, as also the expenditures therefor, distinct from those which appertain to the ordinary plans of the Board. It will be understood, therefore, that whatever offerings may be made to evangelize nominally Christian lands, will be devoted to that object; and that whatever amount may be given for other missions, will be disbursed for their support.

4. The Committee have requested Rev. Joseph Emerson, heretofore District Secretary for the American and Foreign Christian Union, and more recently District Secretary for the Provisional Committee, to perform the same service for the Board; which he has consented to do. He has been duly appointed, therefore; and he may be addressed hereafter at the Missionary House, Pemberton Square. His familiar acquaintance with this species of labor is well known to the churches; it is hardly necessary to say that he has the entire confidence of the Committee. As it is designed to keep the home expenditures of this department as low as shall be consistent with the requisite efficiency, the appointment of other District Secretaries is not contemplated at present.

Such are the conclusions which the Committee have already reached. If it is asked, "What additional plans for the enlargement of the work in nominally Christian lands are likely to be adopted hereafter?" the answer must be given with a certain degree of reserve. If the Spanish field shall prove as hopeful as there is reason to expect, new laborers will be sent thither with the least practicable delay. Inquiries are in progress in relation to other countries; and it is presumed that new missions will be projected at no distant day. Meanwhile let prayer be offered continually for that divine guidance which is so indispensable in such an enterprise, to the end that every step may be taken wisely, and that every effort may receive a special benediction from on high.

WILL THE MEANS BE FURNISHED?

It is already known to the friends of the Board, that the Prudential Committee are accustomed to make their annual appropriations in October, so that intelligence thereof may reach the different missions before the commencement of the ensuing calendar year. In accordance with this usage, the sum of \$410,000 was set apart, on the 31st of last month, for the ordinary work of the Board during 1872. It is an unexpected and undesigned coincidence, that,

upon adding up the amounts appropriated to the several missions, the Committee found that they had voted the same amount for "the missions beyond seas" which was granted last year, though provision was then made for the mission to Persia. In other words, the demands of fields still occupied in foreign lands are so urgent, that it has seemed necessary to authorize an additional expenditure equal to the cost of one mission! On the other hand, the remaining appropriations are placed \$15,000 lower than they were last year, the reduction having been made, largely, in the items of Administration, Publications, Agencies, and the Dakota mission.

May the Committee reasonably anticipate an income of \$410,000? Some will reply, unhesitatingly, and not without reason, "Inasmuch as they received \$411,200 for current expenditures during the last financial year, and \$18,644 additional towards the debt with which they began the year, they are fully justified in assuming that the income of the Board will equal their expectations." It should be borne in mind, however, that (1) the legacies were larger last year than they usually are, and that (2) we cannot expect our Presbyterian friends to aid us as generously as they have done heretofore. And it is certain that the recent fires at the West, so extensive and so distressing, will lessen the contributions of many for the missionary work, both at the East and at the West. It is difficult to resist the inference, therefore, that there is occasion for some degree of solicitude; and it will be noticed that the receipts for the first two months of the current financial year have fallen \$10,000 below those of the corresponding months of last year.

But what arguments, on the other hand, have been addressed to the Committee, from the beginning hitherto, in favor of an unwavering trust in the God of missions! In the day of small things, when the patrons of this world-embracing enterprise were so very few; in the midst of those financial upheavals which proved so disastrous to multitudes; during those years of civil conflict, which drew so largely upon the resources of our whole country, the credit of the Board was never shaken. There have been fears, indeed, of serious embarrassment; the indebtedness of the treasury has been at times inconveniently burdensome; but when the friends of missions saw that something must be done, they made haste to do it. It is because the Committee have faith in the churches which sustain the Board, or rather in Him who sustains the churches, that they authorize the missions, every year, to expend hundreds of thousands of dollars, before the first cent is received.

Two suggestions are deemed especially pertinent at the present time.

1. As the Committee have reduced the number of their District Secretaries to three (though the number of the Congregational churches is more than three thousand), it is obvious that ministerial coöperation has become indispensable; and they beg leave to urge the great importance of such coöperation, not only because of the claims of the missionaries who are looking to us for their daily bread, but in order that the sufficiency of pastoral aid for all our benevolent operations may be fairly tested. The experience of the last financial year was highly gratifying in this particular; still it is manifest that the time has not come for any definitive judgment. Let the pastors show this year, therefore, that foreign missions can be carried forward successfully with a comparatively restricted and inexpensive agency.

2. There is danger that the pressing and affecting appeals which are made in behalf of those who have suffered so greatly at the West, may lead to a partial forgetfulness of the claims of the heathen. The support of our brethren in foreign lands has been deliberately assumed ; and it cannot be declined now. The faith of the churches is virtually pledged to them. Hence these unexpected demands upon our liberality should be regarded as designed, providentially, to prove our readiness to listen to cases which are special and occasional. Our Saviour is training us for the highest offices of benevolence, not only by stirring periodic appeals, but by those which are extraordinary and rare ; so that we may be like soldiers who are prepared for the ordinary demands of war, and at the same time can meet all the contingencies and possibilities thereof. Let us not forget the words, "These ought ye to have done, and not to leave the other undone."

MARSHALL D. SANDERS.

THE sudden death of Rev. Marshall Danforth Sanders, on the 29th of August last, has thrown the Ceylon mission into deepest mourning. Two communications have been received respecting it, from his associates ; one from Mr. De Riemer, dated at Batticotta, on the day of his death, the other from Mr. Hastings, who was in this country, just about to sail for Ceylon, when the intelligence was received. Mr. De Riemer wrote : "It is with a troubled heart that I sit down to write. This morning, at half-past six o'clock, God called away from our station and from our mission our dearly loved brother Sanders. Last night he was in health and strength, like one of us, to-day he is appareled for the tomb. 'How are the mighty fallen ! How are the weapons of war perished !'

"It seems that he had remarked to Mrs. S. a day or two before, that he thought his tendency in this country was to apoplexy. Last Saturday night he heard of the sudden death of Mr. Penfield, of the Madura mission, and it made a profound impression on his mind ; so much so that he went [on the Sabbath], through the unusual heat of this month, to three meetings at out-stations ; and in the course of his remarks spoke particularly of death, and the necessity of a preparation to meet it. The remarks at morning prayers [Monday morning], with the training-school boys, were also upon this point, as if in anticipation of his departure. Monday evening he finished up his overland letters, which contained messages to all his five sons and to other dear ones, and at a quarter past nine o'clock in the evening he walked, in his usual, energetic manner, to our house, to bring sundry letters and papers for our circular mail-box. As this was only a business call, he went back immediately. Scarcely fifteen minutes afterward, a school-boy came running in to say that he was very sick. I dropped my pen and ran over at once, and found him helpless. He soon settled into what I thought to be a peaceful sleep, but it proved to be a state of stupor, from which he never roused. He spoke but very few times. No remark of any nature (except concerning his pain) escaped him,—no fears, anxieties, or hopes found utterance. All the machinery of life seemed paralyzed, all work of the brain seemed to stop, and the heart-strings to be sundered by one crushing blow. In one short half hour from the time I saw him, all speech had ceased,

ife was virtually extinct, nothing remaining of it but the slow, heavy pulse, and the deep, weary breathing.

“The morning dawned at last and found him very weak, and at half past six he gently fell asleep, to wake no more on earth. Surely the Lord’s ways are not always our ways. As I look to-day (August 30th) at the deserted house, I say to myself, Is all this a dream? Can it be that he for whose return to Ceylon we have waited so long, has come and gone so soon! Or is Brother Sanders yet to come from America?

“What *can* we do? The loss of two other men would not have crippled and involved matters as the loss of Brother Sanders does. He was our *strong tower*. We thought him equal to any burden. Most of the brethren had somehow come to feel that if Brother Sanders only returned, all would go well. Then the starting of the college was looked upon as the *summum bonum* for our field of labor. The eager hearts of most of the brethren could hardly be content to wait till the enterprise could be planted upon a firm financial basis. But where are we now, with reference to all these hopes and plans? How helpless! Our standard-bearer has fallen! We are in trepidation and alarm!

“I know not what lesson God means us to learn from all this, unless it be that it is vain to trust in an arm of flesh. This verse continually thrusts itself upon my mind,—‘Not by might, nor by power, but by *my Spirit*, saith the Lord.’ It is a lesson which all have need to learn, that the work is the Lord’s, and he knows how to make it prosper.

“Our regard for our departed brother, I may say, amounted almost to admiration. He was admirably adapted to mission work. He had a most comprehensive view of the wants of the field; was a true friend of the Tamil people; would listen to their sorrows and joys and difficulties; and where he could not approve, he had the happy faculty of not offending by his counsel. He had a most remarkable equanimity of mind, never angered under the shortcomings of servants or helpers, but charitable towards all. He wore always a look of wonderful cheerfulness, and his frequent calls at our house made us feel stronger and livelier than when he came. He had indomitable energy, and foresight to arrange for his labor far in the future. He was also a model of promptness and precision, as dependent upon his *watch* as upon his feet. His servants almost invariably knew, early each morning, his principal appointments for the day. He loved his brethren of the mission, and was fond of asking their advice. He seemed omnipresent in his field, visiting, with happy effect, every family of his out-stations, and contriving to speak a word or two with every person who showed any interest in Christianity. Such a worker is rarely found on foreign soil. May the Lord raise up many more like him in this constant devotion to his Saviour’s cause.

“The natives feel greatly disheartened by this good brother’s death; how much so I am quite unable to tell you. They do not weep much. They seem, like ourselves, quite stunned by the event. They stand about the premises, gazing long and earnestly at the house. Something in their faces seems to say, ‘We have lost a great friend. Our brightest hopes for Jaffna’s glory and success are blasted. Our candle has been extinguished; our light has gone out in darkness.’

“As for myself, no words can tell how my heart sinks in looking to the future.

This field is a great one, *too great* for one so young and unprepared as I am. I have simply filled the station as an incumbent '*ad interim*,' till Mr. Sanders could return. My spirits were sinking under the burden, and I felt that I *could* not take it again. But God seems to have thrust it back upon my shoulders, whether I will or not. Just now the future looks dark. I can only hope that a gracious God will bestow spiritual grace and bodily strength sufficient for this emergency. I listen in vain for the rumbling of his going or returning wagon, and the very silence is ominous of the toil which awaits me.

"Well, it is noble to die in the harness as *he* did. I will try to gather strength by looking to Him who is the fountain of life and strength and joy."

Mr. Hastings says: "I cannot realize that the sad intelligence, just received, is true — that our beloved brother Sanders is dead. It comes so suddenly, so unexpectedly, and just at a time when it seemed as if we needed him more than ever before.

"On the 10th of May I parted from him on board the steamer in New York, with the expectation of soon following him to that field where we had so long labored together. We parted full of hope for the future. To human appearance, he had the prospect of many years of usefulness on missionary ground. But in the midst of his usefulness, when just girding himself anew for another term of service, he is called away. His death will be deeply felt by the mission, by the church, by the native community.

"For eighteen years I have been intimately associated with him in the missionary work, and I have always found him a genial companion, an efficient co-laborer. He had characteristics which admirably fitted him for work in the foreign field. He was always willing to take any position assigned to him, and to work to the extent of his ability; was systematic in his plans, prompt in meeting appointments, most persevering in his labors, not easily deterred by obstacles, nor easily discouraged. Whatever he undertook he pursued with energy and earnestness. He was very conservative, very cautious, but never averse to change when there was a prospect of good to the work; and when any plan was adopted, whether it fully met his views or not, he could always be depended upon for hearty coöperation.

"He possessed largely the confidence and affection of the native Christians, and the respect of the heathen with whom he was brought in contact. He was judicious in counsel, conciliatory in his treatment of others, knew how to sympathize with those in sorrow, and was kind to all. The training-school, over which he presided with great efficiency for many years, will feel his death deeply."

Mr. Sanders was born at Williamstown, Mass., on the 3d of July, 1823; graduated from Williams College in 1846, and from Auburn Theological Seminary in 1851; was ordained at Williamstown in July, married to Miss Georgiana Knight, of Peru, Mass., in September, and sailed with her October 31st of the same year (1851), for Madras, to join the Ceylon mission. In 1868 Mrs. Sanders was removed by death. Mr. Sanders returned to the United States the next year, was married again April 6, 1870, to Miss Carrie Z. Webb, of Adams, N. Y., and after months of faithful and arduous labor here, to raise funds for a college in Ceylon, he sailed again for that field on the 10th of May, 1871, arriving at Batticotta July 4, just eight weeks before his death.

REV. THORNTON B. PENFIELD.

BY REV. HENRY COWLES, D.D.

REV. THORNTON BIGELOW PENFIELD, son of Anson and Minerva Dayton Penfield, was born in Alden, N. Y., October 2, 1834. In December ensuing, the family removed to the then infant colony of Oberlin. May 21, 1838, his father was killed suddenly, by machinery. By the marriage of his widowed mother to Rev. Henry Cowles, March, 1844, he became a member of this united family. He gave evidence of conversion at the age of eight years, and his early consecration to the missionary work was developed, if not indeed primarily caused, by a Sabbath-school address from the late Dr. Scudder, of which we find this memoranda: "Dr. Scudder asked me to become a missionary and go to India and help him; and I intend to. T. B. PENFIELD, April 19, 1846."

This purpose was never forgotten. It shaped his future life. Graduating from Oberlin College in 1856, he studied two years in the Union Theological Seminary, New York city, attracted thither mainly by a wish to get preliminary training for mission work by means of the city missionary labor, for which facilities were readily afforded there. To this service he devoted a considerable portion of one day each week, besides Sabbath-school and other labors on the Sabbath. He threw himself into this service with characteristic ardor, and with encouraging results.

Having spent a part of one year in theological study at Oberlin, he graduated in 1858; was married to Miss Sarah C. Ingraham, daughter of Rev. David S. Ingraham, the first missionary from America to the emancipated negroes of Jamaica; and the way not appearing then to be open to carry out his cherished thought of mission work in India, he went out to Jamaica, under the American Missionary Association. There two daughters were born to him, of whom the elder, Mary, survives; the younger, Nellie, died in 1863, aged one year.

In the hope of arresting incipient consumption, his wife came home to Oberlin in the autumn of 1863, but lived only till the April following. Her sickness brought him home during the winter. After her death he returned *alone*, for yet two other years of service at Brainerd and Richmond. Of his heart experiences during these two lonely years, the following are touches: "December 1, 1864. I am striving to preserve a close and constant walk with God, and meet with much in my experience to hearten me in the strife. The greatest luxury of all, perhaps, is the fact that so little strife is necessary. My mind seems to turn so naturally and steadily to my Saviour, that what I have too often, in previous years, performed as duties, are now my truest and chiefest pleasures. I seem to myself like one in a pleasant dream, and at times almost dread the waking. And then I ask myself if any such waking is at all necessary. If all this be a dream, I desire to sleep thus till the morning of a brighter day in heaven. I have no ecstatic joys, but a deep wellspring of pleasure in the felt presence of my God. . . . Brainerd might be lonely indeed to me, and would be if I were to yield to my feelings; but so far the Lord has preserved me from gloom and despondency. The people welcomed me cordially back, mingling congratulations for my safe return with condolence for my loss."

"September 29, 1865. I am learning to look my sorrow steadfastly in the

face, and, I trust, to put it where it belongs. The Lord has taught me by it many exceedingly precious lessons. May I not prove a forgetful scholar. The way I am treading has seemed at times long,—O, so long,—and even yet, often, for the time, looks so weary and dusty ahead that I am faint. But these are my moments of weakness; and lo, strength comes of them! ‘My grace shall be sufficient for thee.’ Thus, though ‘weeping may endure for a night’ (and my cheeks are not strangers to tears), ‘joy cometh in the morning.’ Had I foreseen all the trials and griefs that awaited me here, I should scarcely have had courage to face them, I fear. And yet, why not? Had I foreseen the help with which a gracious God would meet my every trial and grief, I had been bold as a lion. Our want and his assistance—thank God that the two are never far apart. ‘He is a very present help in trouble. Therefore will not we fear.’”

In 1866 he left Jamaica, and according to his long-cherished hopes, perfected his arrangement with the American Board for mission work in India; was married to Miss Lottie E. Hubbard, then of Montclair, N. J.; and sailed from Boston November 7. His correspondence during more than four years of mission life in India, is one perpetual testimony that he loved his work, loved the heathen, and, above all, his divine Master. His expressions of grateful joy over the first heathen convert baptized and brought into the church under his labors, showed that great and most precious rewards for Christian labor begin even here.

During the summer of 1870, the sweep of the cholera around him was fearful; the sick and the dying were on every side. Having suitable medicines in his possession, and some knowledge of their proper use, he spent much time in administering to the sick and in labors to save human life. He was ultimately attacked himself, though not very severely. The disease seemed to yield to medicine, but left him with a chronic diarrhoea which wore heavily upon his vitality; compelled him to resort to the sanitarium for restoration; and to desist from severe labor for several months. He so far improved, however, as to resume his missionary tours, yet only in weakness. In July he returned from a tour very much fatigued and ill; said he had had a hard time, and must rest. His stomach was excessively irritable and weak; his sufferings, both from the little food he could take and from the lack of nutriment, were very severe.

But though pain and disease were breaking down the body, his soul was in peace. The only shade of solicitude which appears in the very full correspondence sent us touching those days, is reported thus: “As his beloved wife approached his bedside for the last interview, he said with earnestness, ‘*Hereafter I will trust no one but Jesus Christ.* I thought that *with you* I could do some good in this country.’ Then, as if reproaching himself for not having trusted in Christ *exclusively*, he prayed earnestly that this great sin (as he expressed himself) might be forgiven. His wife said to him, ‘He will forgive you, darling; we have tried to serve him faithfully.’ The doctor said, ‘The blood of Christ cleanseth from all sin.’ ‘Yes,’ said sister P., ‘from *all* sin, from *all* sin.’ These words seemed to comfort him, and he was quiet.”

The circumstances of this death-scene were such as rarely combine to intensify earthly trial. The birth of a daughter three hours before his own death, will suffice to suggest that here was the place for the “faith that overcometh,”

and for resignation that questions not the wisdom or the love of the Great Disposer. The father lived to know that a third babe was born to him on the soil of India. Through all these scenes Jesus was apparently never absent from his thought. To the attending brethren he said, "Speak to me of Jesus." Himself spake almost only of Jesus. His dying voice sang of Jesus. Even in his moments of delirium his theme of song was still of Jesus. And when asked if he had any last message for his wife, he answered most expressively, not to say sublimely, "Yes, one word — *Jesus*."

August 19th he slept in Jesus, to wake only at his call.

To this memorial of a most devoted missionary, prepared by a loving hand, it would be fitting to add various extracts from letters sent to the Missionary House by his brethren in India, respecting his work there, and the deep affliction which his death occasioned. Space can be taken, however, only for a few sentences. Mr. Washburn wrote, August 23d: "Many are the evidences he gave us of his entire trust in Christ and readiness to depart. His death was a triumph of faith — cloudless as the sunshine that glowed about him. From the time his death seemed near, not a breath of doubt or anxiety seemed to disturb him. 'None but Jesus,' were words constantly on his lips while reason remained, and after it had gone, his lips still continued to utter the prevailing thought of his mind.

"To his wife, when it was thought he could not long survive, he said, 'I do not wish you to feel that we made a mistake in coming to India,' and added, 'India is Christ's. India belongs to Christ. It is all Christ's. I had hoped to work long for Jesus here; but that is not permitted me.'

"During Friday he had scarcely spoken loud, owing to the dryness of his throat; but in the evening he several times sang, with as much strength of voice as when in health, some of his favorite hymns, such as 'Jesus, lover of my soul'; 'Must Jesus bear the cross alone?' 'There is no name so sweet on earth.'"

Quoting the memorandum respecting Dr. Scudder (given above by Professor Cowles), from "a scrap of paper, much worn and tattered," Mr. Washburn says, this record (written when Mr. Penfield was a boy of twelve years), "is the key to his whole subsequent life"; and he adds in a note, what is well worth recording here: "At least five persons are now, or have recently been connected with this mission, who attribute their purpose to become missionaries to the addresses of Dr. Scudder, and his efforts to persuade the children of the Sabbath-schools to dedicate themselves to missionary work in India."

"Mr. Penfield was diligent and active to the full limit of his strength; his judgment was trustworthy; and he was careful most faithfully to administer the funds of the churches intrusted to his hands. Though he had been with us but little more than four years, his diligence in acquiring the language, his active habits, and his generous assumption of the work that was put upon him, gave promise of a future of great usefulness."

THE WALDENSES IN ITALY.

On the 10th of February, 1848, by the special order of Charles Albert, the Waldenses were left at liberty to come forth from their Alpine valleys, in which they had been shut up for seven hundred years, to the great work of evangelization in Italy. They were at first limited to the then kingdom of Sardinia, but in their hopes and prayers they already embraced the whole Peninsula as their divinely appointed field of labor. Ten — eleven — years of preparation for their grander work, and the day of enlargement came, "Man proposes, God disposes." The ambition of kings and princes was to aid the plans of the little church that, burning amid the fiercest flames of intolerance and Romish hate, had not been consumed.

Nobly is it doing its work. Its colporters entered Rome with Bibles the day after the troops of Victor Emanuel — faithful to the opportunity. Its stations extend already from the Alps to the Adriatic, and to Naples and Sicily as well as to the island of Elba. The following statistics are significant: Number of stations occupied by at least one laborer, 30; other places visited periodically, 25 to 30; pastors, 20; evangelists, 15; teachers, male and female, 54; regular attendants on public worship, 3,335; communicants, 1,910; scholars of both sexes in schools, 1,517. The principal stations, excluding Peneolo, in the old Waldensian district, with a community of 300, are as follows: Turin, with an attendance on public worship of 200 to 250; Milan, 100 to 150; Verona, 90 to 100; Venice, 200 to 450; Guastalla, 100 to 110; Genoa, 150 to 200; Leghorn, 300; Naples, 150 to 200; Messina, 200 to 250; Catania, 60 to 100. In Florence are reckoned only 80, because a large community has separated itself from the Waldenses. The expenditures are about \$28,000, of which the Italians themselves contributed \$3,400, Great Britain \$23,800, Switzerland, \$200.

Within the past year, twenty have gone back to Romanism, and seven to infidelity; eleven have been excommunicated, and one hundred and seventy new communicants received on profession of faith.

The Waldenses have a theological training-school at Florence, first organized in 1860, with fifteen young men in attendance.

The statistics above given as to expenses, number of laborers, congregations, and schools, correspond very closely to those of the Central Turkey mission of the American Board, though the Italians give less for the support of the gospel than the Armenians, and the annual reports from the two fields, the past year, show larger additions to the churches, and a larger number of young men training for the ministry in Central Turkey than in Italy.

The influence of the priests and monks is still very powerful, in many ways, particularly over the women. At Messina, out of 63 communicants only 16 are women. Many who hate the priests, the mass, etc., have no desire for the Saviour, but go over rather into materialism and gross unbelief. Some, as dependants, are prevented from attending religious services.

The means used by the Waldenses to promote the work are the old and simple methods, — preaching the Word on Sunday, evening services during the week, invitation to religious services, so-called conferences to ward off special attacks, schools which are attended in many places by adults, week-day and

evening schools. Sabbath-schools also, on the English and American plan, are highly esteemed.

Remarkable cases of fidelity to the cause of Christ have been earning respect for the gospel. At Verona, a newspaper writer said, "The Evangelicals were despised here, but the Waldensian clergy have brought them again into honor." Another writer in the same place, in a published volume, says, "On the ruins of Jesuitical priestcraft, I am convinced that the evangelical Protestantism of a Vinet, De Pressensé, and De Sanctis, is to attain a wonderful growth." Such testimony is not the less valuable that it comes from the pens of Italians who still adhere, in form at least, to the Church of Rome.

MISSIONS OF THE BOARD.

European Turkey Mission.

THE FIRST CHURCH FORMED — THE FIRST PASTOR ORDAINED.

READERS of the Herald are aware, that in the field of the new European Turkey mission, — the Bulgarian field, — though there had been several cases of hopeful conversion, no church had been organized up to the close of the year last reported. A letter now received from Mr. Page, dated Samokov, September 8, reports the first church organized, and a pastor ordained over it, at the out-station, Bansko, which has been often mentioned as presenting much promise, within the last two years. Mr. Page writes: —

" You will perhaps remember, that at our last annual meeting, at Eski Zagra, we expressed the hope that ere long we should be able to form a church at Bansko. This hope has been realized. In accordance with a written invitation from the people there, Messrs. Locke, Bond, and myself, started on Tuesday, August 22d, on horseback, for that place, going by a circuitous, though very pleasant, picturesque, and easy route, *around* the mountains, and passing through two cities, where we found several who are examining the truth. We reached our place of destination Thursday afternoon, August 24. Brother Haskell had intended going with us, but our physician positively forbade it, much to the regret of all.

" The brethren at Bansko had arranged for ourselves and our horses at their own homes, in a liberal manner, and gave us a

hearty welcome. Friday and Saturday mornings were devoted to the examination of candidates for church-membership. Fifteen (nine men and six women) were deemed worthy to be received to fellowship, all of whom answered the questions put to them far more clearly and satisfactorily than we had supposed possible, considering the advantages they had enjoyed. Some six others are believed by us all to be Christians, but it was thought best for them to wait a little longer before making a public profession.

" Saturday afternoon was devoted to the examination of the candidate for ordination as pastor (Gospodeen, *i. e.* Mr. Evancho Tonzhorove), who has been preaching there some time, as our helper. The examination was quite satisfactory, the answers being especially clear and decided on the evidences of Christianity, just now an important subject in this field, owing to the influx of German and French infidel literature.

" The next day, August 27th, in the morning service, the articles of faith and covenant were read to the candidates for church-membership, and assented to by them; a deacon, who had been previously chosen, was ordained, and the service concluded with the Lord's supper. The afternoon was devoted to sermon, ordination of the pastor, charges to pastor and people, right hand of fellowship, etc.

" The young pastor was at times quite overcome by his feelings, the tears literally falling like rain upon the floor; and we were not sorry to see this proof that

he did not undervalue the great responsibilities of his new office. The people are to have his services eight months of the year, and are to pay one half of his salary for that time. We are to employ him the other four months in another part of our field.

"We have reason to hope that the church will be able, next year, to pay one half his salary for the whole year. They could not raise so much this year, having expended considerable for a lot of land on which they intend to build a church; but we thought best to adhere to the rule that the church pay one half, even under these circumstances. The little flock is jubilant and of good courage. There is, at present, little or no persecution in the place. What a contrast between this state of things and that of two years' ago, when the people seized our horses and drove us from the village!"

"This is the first church organized, and the first pastor ordained by the mission, among the Bulgarians, and I need not tell you with what joy and gratitude to God, we participated in the exercises of that ordination day."

SNOW IN SUMMER.

"On our return home we had quite an adventure. We came by a short route, over the mountains, as missionaries, when they get their horses' heads turned *towards home*, like the bee-line best. The tops of the mountains on our way were covered with snow, but 'what are mountains to a man,' etc., especially if he has a good horse! For two and a half hours we rode over the snow in the middle of this August day. Shall I own that for the nonce we forgot our dignity, and indulged in a veritable snow-ball ing. We encountered a snow-storm near the summit, and at times the air was so dense with snow that we could see only a rod or two before us; but we had a trusty guide, so that we felt safe, and were prepared to enjoy this odd mid-summer pelting."

THE BIBLE—PROSPECTS—GIRLS' SCHOOL.

"The new Bulgarian Bible is now published, and everywhere there is great rejoicing over it. Even our enemies pur-

chase it; the native priests are calling for it; and a copy has been purchased to be read in one of the churches of this city. We can see, too, that general superstitions are giving way. Ceremonies that last year were indulged in, this year are omitted.

"I have already alluded to the transfer of the *Eski Zagra* girls' school to this city. You will remember that it was voted at our last annual meeting, on account of the unhealthiness of *Eski Zagra* and the healthiness of *Samokov*. Rooms, connected with the house in which I dwell, are being temporarily prepared for it, but we hope next year to have a new school building."

Central Turkey Mission.

THEOLOGICAL SCHOOL AT MARASH.

MUCH and increasing interest must gather, now, around theological and training-schools in our mission fields. The work has reached a point from which its progress will depend largely upon the success of such institutions in bringing forward a native ministry, sufficiently numerous, educated, able, and faithful, to meet the demands of existing churches and of opening fields. Mr. Perry wrote from Marash, August 25, respecting the examination of the school there, in July; the graduating exercises of the senior class, their licensure, etc.; not at great length, but in a way which clearly shows how great progress has been made since the work of missions was commenced in Turkey. He says:—

"Our theological school examination was continued through four and a half days, of which three, July 5th, 6th, and 7th, were made public, in the audience room of the Second Church. The house was well filled, nearly all the time, with attentive listeners. The afternoon of July 7th was devoted to the graduating exercises of the senior class of nine, the first class graduated since the reorganization of the school in Marash.

"The class orations were all good; some of them, we may safely say, were superior. These completed, an address was made to

the class, and diplomas were given by Mr. Montgomery. Addresses were then made by the members of the examining committee of the Evangelical Union.

"I need not say it is with great pleasure that we are thus permitted to send forth this company of trained young men, to help on the work of evangelization in Turkey. We trust that they are called of God to this work; and expressing our own confidence in and love for them, we ask the prayers of those who love our work, that these young preachers may be found faithful in it, and that the Lord may bless their labors, using them to his glory.

"The committee of the Evangelical Union, to whom the licensure of these young men was referred, met eight of them on the Saturday morning following, and examined them, one by one, for four hours. The ninth was not able to attend, on account of sickness. By a unanimous vote, a license to preach the gospel within our bounds was given to the eight examined."

Mr. Perry then gives the names of these young men, and of the place where each one had already commenced labor, "by which," he says, "you will see that they are all in the field." The Lord prosper them in their work, and make them workers that need not be ashamed.

PREPARATION FOR THE SPIRIT'S WORK.

Mr. Trowbridge, of Marash wrote, August 31, after a visit to Aintab and other places, noticing a state of feeling outside of the Protestant community which is very encouraging, if the Christian work can be properly followed up. He states:—

"There is a great work going on in Aintab among the Armenians, outside of the Protestant congregations. I was surprised to find so many Armenians who are evangelical in sentiment, and only need the faithful pressure of Christian love to bring them into the kingdom. The leaven of truth has gone through the whole Armenian community. The people are not *converted*, but they are enlightened and convinced. An outpouring of the Holy Spirit there would sweep

multitudes into the church. One Sabbath I spent with Miss Hollister and a native female teacher at Orool, one of the outstations of Aintab. The same thing is true there in regard to the enlightenment of the Armenians. Many of them came to the Protestant service, and their teacher invited me to preach in the Armenian church, which I did; and the people seemed much pleased that I was willing to come to their church and talk to them of the great salvation. Miss Hollister had an interesting meeting with the women, most of whom were Armenians."

INJUDICIOUS AND INJURIOUS ENGLISH EFFORTS.

Mr. Trowbridge touches upon another subject much less pleasant. The unhappy influence of such divisive movements, in a field so long and so successfully occupied by missionaries of the Board; and of such free expenditure of foreign funds, in a community where those missionaries have been earnestly striving to establish self-supporting and self-propagating churches, will be at once perceived. In the carefully chosen language of the Committee to whom was referred, at Salem, the Report of the Dakota mission, in our own country, "It is a grief to see Christ's disciples use such measures to promote his cause, as to impress upon the minds of careful and discriminating observers, the conviction that they are more desirous of building up a particular branch of Christ's church, than they are of having his cause advanced by some other instrumentality." Mr. Trowbridge states:—

"Thus there is much to encourage us on every hand, but some things, also, make us anxious. For example, the English party at Aintab seem likely to build an expensive church there, under the leadership of Bishop Gobat, of Jerusalem. Of course it will be built entirely by foreign funds, will seat 1,000 people, and is to cost, apart from the lot, two hundred thousand piasters [nearly \$9,000, gold]. All will be received to the communion, the children of all will be baptized, and forms and ceremonies will take the place of the simple gospel message! We hear, also, that the Kessab congregation are ex-

pecting an *ordained* Armenian from England, to be their pastor. His salary will be paid by English friends, and English funds will pour in to support their schools and work. If these things *can* be stopped they should be. They seriously threaten the prosperity of our work."

Madura Mission — Southern India.

ROMANISTS IN SCHOOL.

A LETTER from Mr. Rendall, dated Battalagunda, August 9, says: "The station school at Battalagunda, contains over fifty pupils. Fifteen of these are girls, under the direct care of my daughter Mary. A number of Romanists continue to send their children to this school, notwithstanding the curses of the priest. They reply that their children must be educated, and that curses do not amount to much. The people seem to be infected with the same ideas that their co-religionists have in other parts of the world. It is certainly not an unfair question to ask, of what use is a church that has nothing to offer its friends or foes but curses? Romanism, however, is not dead in this region. Its priests show great activity in retaining their flocks; and notwithstanding their great reverses in Europe, they present a bold front in India. They have lately built a small church, and a residence for a priest in Battalagunda, where they have but a very small congregation; and they will soon complete, at Dindigul, one of the most beautiful and substantial churches in India. This is a most favorable time to labor for the Romanists, and I am glad that we have at this station a school which affords a good Christian education, and thus gives us a hold on the people."

ITINERATING — IMPROVEMENTS.

Mr. Rendall also writes: "Last month I spent ten days in the tent, on the itineracy, with most of the catechists. I was rejoiced to see how well prepared they are to meet the heathen. Most of them esteem it a privilege to go on these tours, although it involves hard work. On our third day, in crossing a water-course, full

to overflowing, we were obliged to unload all the goods, and have them carried over by coolies. The catechists worked with the coolies, carrying over loads, and soon we were safely on the opposite side and reloaded. We had still a tank to cross, and the Vigai River. But we were all repaid by what we saw among the people at Munnadi Mangalum, the new encampment. Before leaving the place, four men applied to be received as learners of the Christian faith. They are relatives of the Christians at Pömmannatti, and seemed sincere in their application. I trust that this will be a nucleus for a congregation. The Government is inaugurating a new movement, throughout our district, to improve the roads, promote education, and introduce better sanitary regulations in our large towns. The improvement of roads will facilitate our work, and there is no doubt that a great impulse will be given to primary education throughout the district, by this measure. We must see to it that our Christian people share in the advantages."

Foothow Mission.

EXCITEMENT AGAINST FOREIGNERS.

NOTICES which have appeared in many papers, will make the readers of the Herald only more desirous to see what our missionaries at Foothow have to say in regard to a recent excitement among the Chinese, which *may* lead to unhappy results. Mr. Hartwell sends a statement, dated September 2d, — "not," he says, "a statement for publication, as I feel too weary for that," — most of which, however, will be given here. He writes: —

"We have had a good deal of excitement here for a month past, and you will wish for some account of it. In the 'Chinese Recorder,' for July, you will find an account of the famous 'Missionary Circular,' incorrect accounts of which have made so much talk in foreign papers. According to present appearances, a plan is being carried out to prove the statements of that document. There seems to be a grand attempt made to stir up the minds of the people throughout China

against foreigners and foreign religions. The story is circulated that foreigners are poisoning the Chinese to force them to embrace Christianity. The movement was started at Canton, about the first of July, has reached us and swept on to the province north of us, and will spread, in all probability, throughout China. The design seems to be, to prove that the minds of the people are so opposed to the missionary work that the officials have not the power to protect missionaries in the interior.

"I suppose the trouble is caused mainly by the doings of the Romanists, as intimated in the 'circular'; but as representatives of foreign governments cannot make distinctions in the protection afforded to Protestant and Romish missionaries, and as the French government has upheld the latter with a strong hand, in order to curb the power of the Romanists the movement must be a general one against all, without distinction. The appearance of distinction against the Romanists is, however, made by some, as I hear that a report at Canton was that forty boxes of poisonous medicine had arrived from France. The Cantonese *compradore* of a foreign hong here, at Foochow, told people in my presence, that it was the French who did the things affirmed in the placard, and not the Americans or the English. But the people generally do not make any such distinctions.

"The movement here began by posting the placard, about two days after the news of the excitement at Canton reached us. This only awakened the suspicions of the people; but an official proclamation, soon issued, was so worded as to indicate that the officers believed that poisoning was being done; and while they said the charge against foreign missionaries was false, the people took it to be true. This proclamation did great harm. Two or three others followed, in regular order from higher officials, a little improved in character. The excitement here was increased, also, by the unfortunate circumstance that a runaway from a ship was about in the villages, hoping that his vessel would go to sea without him. He knew nothing of the language, and the

people seeing him throw prune-stones, or some foreign thing, near the places where they drew water, supposed he was poisoning their wells, and so he was beaten and driven to the city. As he had been in various places, the story went that several foreigners had been poisoning wells, etc. I am told, also, that while this man was at the office of the Foreign Board, at Foochow, — where he was furnished with money to replace his stolen clothes, and sent to his consul to be returned to his ship, — a runner from the office went into the main street of the city, and, telling the people that a foreigner was in the office, put some poison, or something, in a bowl of water, which killed the little eels dropped into it in a short time, and thus convinced the people that poison had been found on the foreigner, and so, of course, he had been poisoning wells. The poor Dane probably knew nothing of the placard, or any of the things which the people charged against him.

"I was at the Kushan monastery, with Mrs. H. and others of our mission, when these things occurred. In returning home, two days after this man was beaten, I had to pass through the same villages where he had fled. At several places I stopped and reasoned with the people, to show the folly of thinking that foreigners were poisoning their wells. They said the cause given was, that we had been here so long and had so few converts, that we were now determined they should become Christians or die! On reaching home, I found the people drawing off their wells, making covers to lock them up, etc. Restaurants were losing their trade, as people feared they might use poisoned water, and the retailing and peddling of all eatables was at a discount. It seemed strange that people about us could believe the foolish stories circulated, but this people are so superstitious and so prejudiced against foreigners, that they will believe anything said about them, however preposterous.

"Other means were used to excite the people, but we have happily escaped violence at Foochow thus far, and the excitement has lulled, to say the least. In the country, however, the trouble is spreading, and all means are used to

arouse hatred against the Christians. At Tangtau, an out-station under my care, about twenty-five miles east of here, the rented room was plundered a week ago last night, and this morning, since I began writing this, I hear that three days since, three chapels belonging to the English and the American Methodist missions, about eighty miles northwest of here, were destroyed.

"I am told that in the latter region, the fields of the people had suffered a good deal from insects injuring their crops, and so the story was started that the Christians were scattering these pests about the country.

"In the case of my book-shop, the story was started that several foreigners had been poisoning wells in a neighboring village, and had gone to the book-shop to stop. Also a man connected with some official station, started the entirely false report that the chapel of the English mission, on the other side of the river, about eight miles away, had been destroyed, and that eight men had been seized, two of whom were killed and others severely beaten. With these and other reports a mob was started, and so the place was torn out. The colporter, temporarily in charge, fortunately got away, though he was pursued by persons who intended to abuse him. I have asked for a proclamation to be issued throughout the Changloh district, in which Tangtau is situated, and I hope it may be done and the people quieted. I hear that, a few days since, some persons visited the chapel at Kangtong with an evil intent, but the preacher succeeded in so explaining the foolish stories that they went away peaceably.

"In the country all sorts of stories are told. Some say the beggars are to be sent to poison wells, etc., so that they have a hard time of it. In one village, it was said a comb-peddler poisoned a well, and it was drawn off to clear it. In another village, persons from Foochow, who had gone there to buy the ashes of the tin-foil paper burned in idolatrous worship, to obtain the tin it contained, were driven away, as it was said they too would poison their wells. And so the evil spreads.

"In the country, to all appearance, the work and workers are to be severely tried. At Foochow, I see now no need of apprehending violence, but, as I have said, the excitement may be only lulled, and something may occur to rouse it to full vigor again. We do not wish to excite any alarm, but it seems to me very evident that Satan is trying to injure the work in China, and at the same time we believe Christ is in the movement for good. Facts could be given from this province to show that the Romanists need to be restrained, and the restraining of them is gain to our cause. Do not be anxious about us, but pray for the work in China."

North China Mission.

VISIT TO YÜ CHO—CATHOLIC WOMEN—SECURITY.

MR. WILLIAMS wrote from Kalgan July 21, mentioning a visit by himself, Mrs. Williams, and Miss Porter, to Yü Cho, early in June. He states: "On the way, the ladies were faithful in improving opportunities for talking to the women they met. At Yü Cho, crowds came daily, who received much instruction. Among them were some intelligent Catholic women, who surprised them by the amount of correct scriptural truth they possessed.

"In the two weeks we spent at Yü Cho we saw a good number of women, and felt the importance of having a missionary family reside there, so that they might be reached.

"One year ago, we were in a state of alarm, not knowing what a day might bring forth. Now we are as quiet as at any time since being in China. In all our journey, we felt the most perfect safety. The people of course were curious to see the ladies and our little child, but were not rude. The Chinese authorities are disposed to treat us well."

COREAN MATTERS.

A letter from Mr. Blodget, of Peking, dated July 25, refers to Corean affairs and the people, as follows: "You will have followed with interest the affair of

our Government with Corea. The opening of that country must come before very long. Even though our Government should decline to press negotiations any further, some other of the great powers will come into conflict with that ignorant and isolated people, and compel them to observe the usages of civilized nations.

"We see Coreans every year in Peking, at the time of their annual visit to pay tribute to the Emperor. They resemble, in some respects, the Japanese. They are short in stature, and, as to the lower classes, sensual in appearance. They are very shy and suspicious in their intercourse with us. I suppose them to be a cruel people. They dress in white cotton clothes, which are wadded in the winter, and, among the poor, become very filthy. When they come to pay tribute, they bring also, for sale, ginseng, and a very excellent kind of paper made of cotton, which the Chinese use for windows, instead of glass. It is believed that the Roman Catholic Christians are very much hated and persecuted in Corea."

Mr. Blodget closes his letter thus: "We are delighted that the churches are sustaining the American Board so well. May the Lord pour out upon us a blessing in every mission field, corresponding to this zeal of his people at home."

THE FLOOD AT TIENTSIN.

Respecting the fearful calamity that has come upon the people in Northern China, in connection with very unusual rains, Mr. Stanley wrote from Tientsin, September 5th:—

"The particulars of our calamity are briefly these. In July and August, following some heavy showers, we had one continuous and very extensive rain, lasting thirteen days, without a consecutive twelve hours of cessation. Most of the time it rained *hard*. This was followed by a week of fine weather, and a second week of showers. All the depressions in the plain were full; there was no passing over it. The road to the south gate of the city was submerged. By this time the water from the mountains had begun to come, swelling the river more than for-

eigners have ever known before. Then came the most driving, *pouring* rain I ever saw, lasting about forty hours (August 7, 8,) in conjunction with which, the swollen river broke its banks at a weak place, about a quarter of a mile above the mission houses (we are all close together), and half a mile from the foreign settlement, and began pouring a volume of water ninety feet wide into the plain. By the second day the road in front of my house, leading to Takoo, was covered, and we could only come to the front by boat. The back entrance has not been flooded. The ground around my house was filled in five feet deep, giving me a basement, or cellar, and the floor is three and a half feet above this. I now step on a boat within fifty feet of my front door, and go as near as this to the south gate of the city, to do my work.

"The damage done to foreign property is considerable, the destruction of native property is terrible. It is estimated that from one fifth to five eighths of the houses in the city have fallen. *All* have suffered severely. In the lowlands lying to the south (Nanwa), hundreds of villages have been submerged, and doubtless hundreds of lives lost. Rescue boats were sent out by the mandarins and wealthy Chinese, and from 50,000 to 70,000 persons are said to have found refuge in the city. Walls, temples, every vacant place is full. No more will be admitted, — they must take their chance of being provided for among their own ruins.

"It was a sad sight — their houses of sun-dried brick and mud roofs, crumbling and melting before the beating rain, and eventually, with the water dashing around their foundations, tumbling in all directions. Saddest of all to see the poor people coming in from the villages, with all their possessions wrapped up in a small, dirty bundle, women stumbling along on their club feet, carrying one child and calling to another to 'hang on to their clothes' (rags), and replying to bystanders, — 'Everything lost — no house — no food — *nothing!*'

"What the future will bring us it is hard to predict, save that the suffering must be very great. The entire plain has

been covered, far into Shantung, perhaps into southern Shansi. We seem to be reliably informed that the Yellow River has also broken, while we know of two breaks in the grand canal. Well-to-do Chinese are contributing, and 100,000 pickels of tribute grain is to be kept back. I am on a committee to collect funds among foreigners. Our great fear now is pestilence; and our hope and prayer is, that the waters may not abate till the hot mid-day suns are passed."

SAD APOSTASY—ONE GROUND FOR HOPE.

In regard to prospects in his missionary work, Mr. Stanley writes, in the same letter:—

"I do not feel wholly hopeless in regard to our prospects here at Tientsin. One, perhaps more, will be cut off from church fellowship before I write again. I have been sorely tried by the conduct of the 'one' referred to. He is a Mohammedan—one with whom I had labored and prayed a great deal. He manifested a deep sense of sin and of his need of a Saviour. He stood nobly by us during those fearful weeks and months of last summer, and it seemed as if I could not give him up. But he has given up Christ and gone back to the prophet, with the words on his lips, 'I'm an abandoned sinner. There is no salvation for me. I know that Christ is the *only* Saviour.' If he speaks from his heart, I hope, still, that God's mercy may arrest him before it is too late.

"On the other hand, we have never had such large and *attentive* audiences during the summer months as we have witnessed the past season. Very few seem inclined to converse or ask questions, but they sit and listen with a fixed attention. On Sabbath, August 13th, I preached from James iv. 8-10, and the city magistrate's proclamation calling on the people to 'repent and pray'; charging upon them the crimes of last year, when they called for rain and used fire. Now the waters had come. Not a person left, and I never saw such silence and attention in a Chinese audience. I had heard that the people were saying among themselves, 'Last year we wanted water, and killed and

burned foreigners. The water has come, and we can't escape it.' I improved the rumor, but cannot vouch for the fact.

"These attentive audiences, though unwilling to converse, seem to indicate a thoughtful and inquiring spirit, and I can but hope that God is preparing the way before his face."

YÜ CHO.

Dr. Treat wrote from Yü Cho, August 14th:—

"Brother Pierson and I got back to our home of last winter on the afternoon of July 28th. We find the little church in a healthy condition. The members seem to be leading earnest, faithful, Christian lives, and they show *some anxiety* to make known the truth to those with whom they come in contact. Last week, we visited Hsi hō Ying, fifteen miles east of Yü Cho, where there are several church-members, as well as three who are anxious to receive baptism. We are greatly encouraged by the signs of good which appear about us. The new station is already accomplishing a delightful work."

Zulu Mission.

A COMMUNICATION has been received from Mr. Robbins, of the Zulu mission, which was designed to be, but was not, in season for the Annual Report of the Board. Portions of it are of special interest, and will be given here.

ITINERATING.

"More itinerating among the kraals has been done during the past year than in former years, and, it is believed, with good results. A more intimate acquaintance with the heathen people has been gained, many have been enabled to hear the gospel who never heard it before, and it is hoped certain prejudices which were found to exist against the missionaries and their work have been weakened, if not entirely removed, by the visits that have been made. Some have been found living at the kraals who were taught to read years ago, and some cases have come to light of persons who have entertained the hope that they were

Christians, and have long been struggling to keep alive this hope within them in the midst of the corruptions of heathenism. Bound by ties and obligations which they could not well throw off, they seem to have been waiting patiently for some change which would bring them a release, and leave them at liberty to unite with the people of God. 'How beautiful upon the mountains are the feet of him that bringeth good tidings' to such lonely disciples as these."

MEETING OF NATIVE CHRISTIANS—LIBERALITY.

"The annual meeting of the native Christians was held this year at Umvoti. The services, conducted almost entirely by natives, were pervaded by an excellent spirit, and were decidedly of a higher order than usual. The sermons preached and the addresses made, most of them, would do credit to men of far superior advantages for education and self-culture. Though few words were spoken on the duty of giving, funds kept pouring into the treasury of the Home Missionary Society, and it was found at the close of the meetings, that the offerings amounted to £80 6s. 2½d. in cash, besides sugar worth £3. Such a contribution, in addition to what is given at monthly concerts, and in support of native pastors, shows that the Zulus are beginning to appreciate the value of the gospel. At the close of the

Sabbath evening service, more than twenty young people publicly expressed a desire to become Christians. They were addressed by Mr. Rood and Nembula, and prayer was offered in their behalf by Umibiana, the eloquent and successful home missionary."

FUTURE PROSPECTS.

"Though there has been no special outpouring of God's Spirit upon the churches in this mission the past year, there have been additions made to most of them, and in moral tone, in independence, and in due appreciation of Christian duties and responsibilities, there has been a marked advance. While we do not conceal the fact that there are many serious obstacles to contend with, both within the churches and without, we prefer to look at and to write about the many indications of good in store for the Zulus. A growing native ministry, station and out-station schools, taught by native teachers, seminaries crowded with pupils, both male and female, eager and apt to learn, hundreds of Christian parents with their children studying the Bible in Sunday-schools and at their homes, — these are some of the indications that at no distant day the blessings of the gospel will be enjoyed by all this people. Africa's dark and cloudy day is passing away; already the dawn of a brighter and better day appears."

MISSIONS OF OTHER SOCIETIES.

BASLE MISSIONARY SOCIETY.

THE fifty-sixth Annual Report of this Society, was submitted to its constituency, June 28, 1871. From this document it appears that the contributions had been, from various auxiliaries, 252,486 francs; from individuals, 226,199 francs; from half-batz and kreutzer givers, 220,991 francs. There had been expended, for the African mission, 216,209 francs; for the India mission, 419,359; for the Chinese mission, 58,031; for the Missionary Institute at Basle, 75,380; and for cost of admin-

istration, etc., 93,757 francs. The deficit of the year was 42,719 francs; and the total deficit of the Society, June 15, 1871, was 153,299 francs.

The number of European laborers, reported in the different mission fields, was as follows: In Africa, 34 men and 18 women; in India, 53 men and 33 women; in China, 7 men and 6 women. How many of the men had received ordination, does not appear.

The number of native laborers, on the 31st of December, 1870, was as fol-

lows: In Africa, 52; in India, 137; in China, 18. Of these, 112 were teachers, male and female, 24 being classed as heathen.

The intelligence from the missionary prisoners at Kumase is favorable, so far as it relates to their health, but unfavorable, so far as it relates to their release. An Englishman had made an official visit to the King in the hope of effecting their liberation. Long and earnest appeals, however, proved ineffectual. He could not even secure the consent of the King to his taking Mrs. Ramseyer with him to the coast, though there seems to have been urgent reasons for her having the privilege.



MORAVIAN MISSION IN THIBET.¹

THE United Brethren are entitled to the honor of attempting missions in places the most remote and the most inhospitable. They began their endeavors in accordance with this plan, and in later times they have not departed from it. The self-denying laborers whom they have sent to Thibet are so many witnesses to the fidelity of the Moravian Church to its ancient principles, and they are witnesses, as well, to the faithfulness of him who keepeth covenant and sheweth mercy.

A representative of the brethren made an address at a missionary meeting in Switzerland, some months since, which gives a clearer view, perhaps, of the recent progress and condition of the work in that inaccessible region than any statement hitherto published in the United States. He is reported to have spoken as follows: "If this were a mission of the Roman Catholic Church, I think it would bear the name of 'Our Lady of the Snows,' since it is situated ten thousand feet above the sea level, intrenched in a valley behind the immense barrier of two chains of the Himalayas, cut off from all connection with the civilized world, and buried in snow during six months of the year. When the missionaries go forth to distribute the Scriptures in the adjacent

Provinces of Thibet, they cannot do so without surmounting passes which are from thirteen to sixteen thousand feet high. It was in these isolated places that two brethren went to establish themselves in 1857, in the midst of a population of Buddhist mountaineers. They labored with zeal, with prayer, with perseverance; but years passed away, and no fruit appeared. What was to be done? Leave this field of ungrateful labor? 'No. On the contrary, let us establish ourselves more resolutely.' The wives of the missionaries arrive, and with them the family begins, with its joys and its trials. Thereupon benevolent relations arise between the mission and the natives. A reinforcement must be sent for. A third missionary family arrives. The gospel is translated into the language of the people; a press is established; the Scriptures are distributed by thousands; schools are opened; there is greater activity; but no fruit! It is time to ask again, 'What is to be done? Is it reasonable to cultivate such a barren field?' Hear the answer. To the poor success of twelve long years, the mission opposes an act of faith. A fourth missionary couple repairs to this desperate position; and to this act of faith, sustained and persistent, the Lord responded by an act of omnipotence. A revival commenced; and the habitation of the sentinels of Christ upon the heights of the Himalayas was transformed into a church, in which the praises of God were heard in the Thibetan tongue. And still more. A second station was founded at Poo, in the province of Kunawour; and there also success begins to reward the patient and courageous efforts of the missionary, Pagell. When he arrived at his post, after crossing the snows and glaciers of several chains of mountains, he found a green valley, nine thousand and four hundred feet above the sea, with its fields and fruit trees; but the mistrust and hatred of the people embarrassed him. No owner of land was willing to sell to him; no laborer was willing to help him to build his house. But what changes have taken place! I read a few days since, in a letter of the same missionary, that his house could not hold the number of his hearers;

¹ An account of the origin of this mission, and its progress to that time, was published in the *Missionary Herald* for October, 1864.

that he had resolved to build a chapel, and that scarcely had this resolution become known when one hundred and forty men of the village came to offer their services; and in three days they collected the materials necessary for the building. But hear what direct intervention of the Lord occasioned this change of disposition. In the year of Pagell's arrival, the harvest failed throughout the country. Thereupon there was a great commotion among the people, already alarmed by a foreign enemy of their religion. They sent to consult the Grand Lama of Gar-tok. He is a kind of Buddhist sovereign pontiff, considered more or less infallible.

The object of this consultation is obvious. It is Balak summoning Balaam to curse the people of God; and this malediction, without doubt, would have caused the destruction of the house, and the expulsion of the missionary. But now, as in the time of Balak, God knows how to use his enemies so that they shall bless his people. The Grand Lama sent back the deputation, with this declaration: 'A stranger is come to dwell among you, and you have caused him all possible embarrassment. This is the reason of the failure of your crop. Do him as much good hereafter, as you have done him evil, and your fields will become fruitful again.'

WOMAN'S WORK.

GIRLS' BOARDING-SCHOOL AT AINTAB.

In her report of the school at Aintab, for the last year, Miss Proctor says: "On the 1st of July we had the pleasure of seeing ten girls graduate, all of whom were hopefully pious. The examination exercises were held in the Second Church, and the school committee of that Society took great pains to make things convenient and pleasant for us and for the crowd which was in attendance. The two native female assistants also did themselves great credit, in the quiet self-possession they manifested in the unwonted publicity thus thrust upon them.

"The graduates have, most of them, been engaged in teaching for several months;—three of those from Marash in their native city, and the fourth in Hadjin, where her father is now acting as evangelist. She writes that she has seventy children in her school, and much more work among the women than she can attend to. The girl from Adiaman is teaching in that place, and the one from Oorfa in her own city. Her school became so large that the people divided it, and gave her about forty of the more advanced girls. The young widow from Aintab, in the same class, went with her father's family to Hassan Beyli, where she has a school of twenty, and a Bible class of women, of about the same number, which

meets on the Sabbath and once during the week. As her sister will graduate and go to take her place in the summer, she hopes that the mission will appoint her to some other place.

"The school committee in Aintab having decided not to employ female teachers, and parents not being willing to allow their daughters to go away from home, the other three graduates, from Aintab, have not been able to teach, except as we employed one for a few weeks, and another carried on a school in her father's house five months, having a large majority of Armenian children among her pupils. A few Protestants, regarding this little attempt to do good as a rival school, worked so persistently against it, that they succeeded at last in putting it down.

"Our present school year commenced October 5th, with nineteen pupils, eight of them boarders.

"There has been no season of general religious interest during the past year, although here and there one has been pondering the great question and seeking to solve it. Our efforts for the spiritual improvement of our pupils have been necessarily peculiar this winter, in two respects. On the one hand, we have a few girls who are very ignorant of religious truth; some of them are naturally dull of comprehension, and some, accord-

ing to the custom of their village, which keeps large girls away from the house of God, have been shut off from hearing the gospel preached. On the other hand, while there are a few Christian girls who are consistent in their own walk, and to a degree earnest in seeking the salvation of others, there are also several of a peculiarly hasty and morbid temperament. Our special trials,—and special joys, too,—have been in connection with watching the conflicts and the victories of these halting pilgrims, whose course is, on the whole, we believe, toward the celestial city.

“The primary school for Armenian girls, in which our girls take practical lessons in teaching, is still continued in a lower room of our house. The number of pupils is about thirty.

“Last summer, in consideration of there being no middle school for girls, we proposed to the two school committees, that they each give us four hundred piasters a year, and let us carry on a middle school with a native female teacher, ourselves also taking part in the instruction. The Second Church committee accepted our proposition at once; but the First Church committee declined doing anything before new year, and then deferred the matter three months longer, until the *church* committee instructed them, very decidedly, to accept our proposition and pay the money. Their plea had been want of money and preference for the present male teacher of the girls' school, as they had no confidence in the ability of any young girl to govern a school. We hope (although somewhat tremblingly) that the school is now established on a self-supporting basis. The number of pupils is twenty-five. The whole school, as one class, have a Bible lesson with me.

“Last November, one of the most promising of these little girls, after an illness of only two days, was taken from us. She was eleven years old, a very bright scholar, very sweet in her disposition, and she had been a church-member for more than a year. She died trusting in Jesus and repeating his precious promises.

“We have taken this school to our hearts, and we make it as much a part of our work as the upper school is.”

MRS. CHANDLER'S SCHOOL AT MADURA.

MR. CHANDLER, of Madura, in a letter dated May 20, reports in regard to the girls' school, as follows:—

“The Madura girls' boarding-school, under Mrs. Chandler's care, is in a very prosperous state. Five of the older girls, whom I had several times met for personal conversation, have expressed the hope that they have become Christians. They are still young, but not too young to love Jesus—not too young to feel sorrow for their sins. Three of them confessed, with many tears, that they had told falsehoods, and slyly taken things which did not belong to them from our house. This confession was entirely unsolicited, and seemed to evince a tenderness of conscience which I was much pleased to see.

“At the examination of the school, just before we left for the Hills, much interest was manifested by the leading native gentlemen of Madura, quite a number of whom were present, besides many of the parents of the girls. Most of them are still heathen, and two of them are Brahmins, yet they listened with the utmost respect to the opening prayer and the examination in the Scripture lessons. Several of them participated in the examinations in the secular studies, such as the Geography of India, Arithmetic, and recitations in Tamil poetry.

“The day-school of Hindu caste girls, at their own request, were present, and sang some of the Christian songs Mrs. Chandler had taught them. The chief native magistrate made a very interesting address to the girls. He spoke in very grateful terms of what Mrs. Chandler was doing for the high caste girls (who, he said, their own wicked customs excluded from such schools as the one they had just examined), as also of what she was doing for the women in their own houses, who were now learning to read and do various kinds of needle-work. He urged the girls to attend regularly and earnestly upon their studies, and thus show their gratitude to the ladies who were doing so much for them. He assured them that the missionaries and not the Brahmins were the true benefactors in the Madura district.”

BIBLE WOMEN AT AHMEDNUGGUR.

THE report of the Ahmednuggur station, Western India, for the last year, notices the labors of Bible-women thus: "Reference has been made in past reports to the work of Bible-women. This is sometimes reported under the head of 'Zenana work,' but the term may mislead as to the character of the labor performed. It is not in Zenanas proper that the work is carried on. These Bible-women take Marathi tracts or portions of Scripture, and go out to some part of the city, or a near village, where they can find a small company of women, and sit down to read and talk to them of Bible truth. There are six women employed in this way in and around Ahmednuggur. They go out two and two, several times a week, and are doing much to spread a knowledge of Christian truth among the people. The native Christian women here, forty or fifty in number, have a weekly prayer-meeting by themselves, and great interest is often added to these meetings by the accounts of their work given by these Bible women."

RECEIPTS OF THE WOMAN'S BOARD.

OCTOBER, 1871.

Mrs. Homer Bartlett, Treasurer.

MAINE.

<i>Auburn Aux.</i> By Rev. George Harris, p'stor, add'l, towards Miss H. E. Townsend's salary,	\$45 00
<i>Biddeford.</i> 2d Cong. church,	5 00
<i>Ellsworth.</i> Young ladies prayer circle, \$1.50; Mission circle, "Cup-bearers," \$1; Miss L. L. Phelps, for Turkish coin from Harpoot prayer circle, \$3;	5 50
<i>Portland Aux.</i> Additional for school at Mardlin (of wh. \$3 from Miss Woodbridge),	20 50
<i>Rockland.</i> Miss Sophia Spofford, to const. Mrs. Mary E. Cutler L. M.	25 00-\$100 50

NEW HAMPSHIRE.

<i>Hanover Aux.</i> Mrs. E. D. Sanborn, Secretary, Mrs. S. P. Leeds, Treasurer,	35 00
<i>Nashua.</i> "A Friend,"	2 00-37 00

VERMONT.

<i>Georgia Aux.</i> Miss L. M. Gilbert, Secretary: to const. Miss Alice C. Colton L. M.	25 00
<i>Peacham.</i> Mrs. D. S. Chamberlin, to const. her daughter, Miss Jane E., L. M.	25 00
<i>Stowe.</i> Mrs. E. D. Savage,	5 00
<i>St. Albans Aux.</i> Additional, Mrs. M. A. Smith, Treasurer,	5 00
<i>St. Johnsbury.</i> "Friends," by Mrs. F. A. Fairbanks,	39 00
<i>West Westminster.</i> Miss Laura Stevens, \$5; a friend, \$5;	10 00-100 00

MASSACHUSETTS.

A very poor woman consecrates with her mate,	1 00
<i>Andover Aux.</i> Additional, Mrs. E. C. Pearson, Treasurer,	12 50
<i>Auburndale.</i> Mrs. E. H. Walker, <i>Abington, East.</i> A friend, to const. Miss Martha Reed L. M.	5 00
<i>Boston.</i> Old South ch., L. F. B.'s monthly subscription (\$25 of which to const. Mrs. Mumford, of the Bulgarian mission, L. M.), \$30; <i>Central ch.</i> mission circles, Busy Bees, \$6, Merry Workers, \$5-\$11; <i>Columbus Avenue ch.</i> , Mrs. Scudder, Treasurer: add'l, \$11;	25 00
<i>Boston, East.</i> Maverick ch. mission circle, "Maverick Rill,"	17 00
<i>Brantree, East.</i> "Monatiquot" Circle, by Miss R. A. Faxon,	10 00
<i>Brookfield.</i> A friend,	5 00
<i>Brookfield, North.</i> 1st Cong. ch., Mrs. S. B. Reed, to const. herself L. M., and towards Mrs. Edwards' school,	25 00
<i>Dorchester.</i> Miss Fanny S. Munger, - a penny saved,	1 00
<i>Falmouth.</i> A few ladies, to const. Mrs. H. K. Craig, L. M.	25 00
<i>Fitchburg.</i> Rodney Wallace, Esq., according to one of the last expressed wishes of his wife, Mrs. Sophia I. Wallace, a bequest of \$100; Mrs. A. F. Hartwell, \$1;	101 00
<i>Hadley, North.</i> Miss E. H. Beaman, to const. herself and little M. K. Stockbridge L. M's,	50 00
<i>Haverhill.</i> J. H. Nichols, Esq., to const. Mrs. Charlotte P. Nichols, L. M.	25 00
<i>Lee.</i> Cong. ch., for pupil, "Emily H. N.," etc., in Mrs. Edwards' school,	49 25
<i>Lowell.</i> Miss Sarah V. Hosmer, to const. herself L. M.	25 00
<i>Milton.</i> Miss Lucy Wadsworth, subscription for 1871 and 1872,	2 00
<i>Monson Aux.</i> Mrs. N. M. Field, Tr. (of which \$50 to const. Mrs. Charles Hammond and Mrs. James Tufts L. M's),	55 00
<i>Peabody.</i> Mrs. Charlotte G. Smith, to const. herself L. M., and for Bitlis school,	25 00
<i>Salem.</i> Crombie st. ch., for a pupil in mission school,	30 00
<i>Taunton Aux.</i> Mrs. George W. Woodward, Treasurer (of wh. \$25 is a legacy from Mrs. (Rev.) Thomas T. Richmond),	75 00
<i>Wellesley Aux.</i> Mrs. Charles Dana, Treasurer: of wh. \$50 to const. Miss Viletta E. Fuller and Miss Charlotte Cameron L. M's, \$30 for pupil in Mrs. Edwards' school, \$40 for pupil at Eskizagra, \$70 towards salary of Miss Ursula Clark, at Broosha, Western Turkey,	190 00
<i>Williamstown Aux.</i> Miss E. Pierce, Treasurer,	10 00
<i>Wrentham Aux.</i> Miss Emily S. Shepard, Treasurer,	40 00-555 75
<i>Legacy,</i> by Mrs. Sarah J. Baldwin, of Boston, by Messrs. Pitkin, Ex'rs,	15,000 00
	15,855 75

RHODE ISLAND AND CONNECTICUT.

<i>Providence.</i> A friend,	1 00
<i>Colbrook.</i> Mrs. Ann Corbin,	1 00
<i>Guilford.</i> A friend, to const. Miss Ella B. Smith, of Grantville, Mass., L. M.	25 00
<i>Greenwich Aux.</i> Mrs. Moses Christy Treasurer: for Bible-reader, "Zaibai," at Sholapoor, Mahratta mission,	60 00
<i>Middleton Aux.</i> Mrs. E. H. Goodrich (with \$5 previously, towards life-membership of Miss M. S. Pendleton),	10 00
<i>Norwich.</i> A member of 1st Cong. ch. \$5; 2d Cong. ch., by Miss Ellen G. Coit, Treasurer (of wh. from Mrs. H. P. Williams, \$50, to const. Miss Sarah B. Post and Miss Elizabeth Ann Parker, L. M's), \$163.95;	168 95

Waterbury. An Episcopal friend, for a pupil in Miss Fitcher's school, at Marsovan, 20 00
Windsor, East. A friend, 1 00—286 95

NEW YORK AND NEW JERSEY.

Candor. Cong. s. s., for "Marcardis," at Harpoot Female Seminary, 40 00
Montclair Aux. Young ladies Zenana society, 10 00
Morristown. Miss Rebecca Kerr, 1 00—51 00

OHIO AND MISSOURI.

Gambier. By Miss Louise Cracraft, from Cong. s. s., for female mission to India, 11 30
Portsmouth. Pres. s. s., for pupil at Harpoot Female Seminary, 30 00
Macon. Mrs. C. S. Oakley, 1 25—42 55

CALIFORNIA.

Oakland Aux. Quarterly remittance by Mrs. R. E. Cole, Treasurer (of wh. \$75 to const. Mrs. Mary C. Leonard, Mrs. Mary P. Bacon, and Mrs. Phebe Coxhead, L. M's), \$81.95, gold, 92 80

Donations and Legacy, \$16,566 55
 Quarterlies, "Life and Light," 67 23
 "Echoes," 5 48

Total for October, \$16,639 26

Also received, \$73 additional towards the \$1,000, which in due time will be acknowledged by Philadelphia Branch. The Vineland, N. J., auxiliary constituted Mrs. E. STOCKING L. M. of Philadelphia Branch, with a part of their last remittance. L. F. B.

TREASURER'S NOTE.

THE Legacy of Mrs. Baldwin is towards the Permanent Fund of the Woman's Board of Missions — the interest only of which is to be used, and appropriated annually in the name of the donor.

Are there not many disciples who wish thus to perpetuate their names, or those of their friends, in this work of the Master? Are there not some favored ones who may record their love and gratitude now, and live to see the dews of heavenly grace descending on their benefaction?



RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

OCTOBER, 1871.

Mrs. Francis Bradley, Treasurer.

OHIO.

Elyria. Woman's Miss'y Society, to be applied to the salary of Miss Maltbie, of European Turkey, \$75 00

Oberlin. Woman's Miss'y Society, to be applied to the salary of Mrs. Mumford, of European Turkey; Miss E. C. Peck, Treasurer; 75 00

Painesville. Woman's Miss'y Society, Mrs. I. H. Clark, Treasurer, 30 00—180 00

INDIANA.

Orland. Woman's Miss'y Society, Mrs. A. D. Benedict, Treasurer, 10 00

MICHIGAN.

East Saginaw. Woman's Miss'y Society, to be applied to the salary of Miss Naomi Diamant, of North China; Abbie C. Mason, Treasurer; 224 00

Grand Blanc. Woman's Miss'y Society, Miss M. A. Cook, Treasurer, 5 00—229 00

ILLINOIS.

Alton. Woman's Miss'y Society, to be applied to the support of a Bible-reader in Eastern or Central Turkey; Mrs. M. K. Whittlesey, Treasurer; 17 00

Champaign. Woman's Miss'y Society, Mrs. A. E. Volentine, Treasurer, 9 00

Evanston. Woman's Miss'y Society, to be applied to the salary of Miss M. H. Porter, of Peking, China, 15 85

Peru. Woman's Miss'y Society, Mrs. E. M. Brewster, Treasurer, 4 78

Waverly. Woman's Miss'y Society, to be applied to the support of Gangabia, a Bible-reader in the Mahratta mission, and to const. Mrs. H. M. Tupper L. M. 25 00—71 68

WISCONSIN.

Menasha. Woman's Miss'y Society, Mrs. A. E. Rounds, Treasurer, 18 84

Ripon. Woman's Miss'y Society, which, with previous contribution, is to const. Mrs. Eunice S. Leonard and Mrs. Julia H. Merrill L. M's; Mrs. William Dawes, Treasurer; 35 00—53 84

IOWA.

Davenport. Woman's Miss'y Society of the Edward's church, Mrs. M. P. Leake, Treasurer, 13 00

Fairfield. Woman's Miss'y Society, Mrs. David Webster Treasurer, 16 50

Osage. Woman's Miss'y Society, Mrs. T. O. Douglass, President, 20 00

Sabula. Woman's Miss'y Society, Mrs. H. H. Wood, Treasurer, 5 00—54 50

MINNESOTA.

Winona. Woman's Miss'y Society, to be applied to the salary of Miss Van Duzee; Miss S. H. Hatch, Treasurer; 53 00

MISSOURI.

Kidder. Woman's Miss'y Society, Miss H. E. Temple, Secretary, 5 00

NEW HAMPSHIRE.

Derry. Mrs. Jennette Humphrey, to constitute herself L. M. 25 00

681 97

MISCELLANY.

LETTER FROM MR. COAN, HILO, HAWAII.

THE following extracts from a letter from Rev. Titus Coan, respecting his

work and field on Hawaii, will interest many readers, — those who remember the writer, on his recent visit to the United

States, and those who watch and pray for the prosperity of native churches at the Sandwich Islands.

"In May, I reported our safe arrival at Hilo, and the warm reception given us by our people. Since that time we have been fully occupied with the labors of our calling. I first visited every district, or out-station, of my parish; called the roll of the whole church; took a general survey of 'the situation'; and inquired after the state of every individual member. In some places, and in several things, there had been a falling off during our absence, and the careful attention of the pastor was needed. In the main, however, the church had kept to the line, and held its ground well. We are, I am sure, most thankful to the 'good Shepherd and Bishop of souls,' for his watchful care over 'the fold.'

"During the month of August I made a tour of thirty miles through North Hilo, to visit — 'confirm?' — the three churches of that wing of the field. It was rainy and muddy, and the many precipices were steep and slippery; but most of the roaring streams are bridged, and the tour is not now perilous, as in former years, of which you have heard me give account. In some places, however, the mud was so deep and the road so difficult, that I made but one mile an hour. Of course my thoughts contrasted this tadpole movement with the 30 to 50 miles' flight on a railroad. I found the native pastors and churches a little too *quiet*; but they were joyful at my arrival, and I trust our communion was profitable to us all.

"Returning from North Hilo, the Evangelical Association for Eastern Hawaii met in the Central Church. Eight clerical members were present, with delegates from the churches; and two pastors of foreign churches, and twenty intelligent natives, were invited to sit as corresponding members. Our sessions were continued two days, with great harmony and a prayerful spirit. Discussions were wakeful, and business was done with dispatch.

"The contributions of our people have been liberal since our return, amounting, for June, July, and August, to \$600.

"In my parish, besides the large cen-

tral church edifice, we have five neat district meeting-houses, four of them with steeples. In one of these I preached on the afternoon of our monthly concert day for August, and the little congregation took up a contribution of \$94, in gold and silver; no paper, no copper.

"On the 31st of July, our women held a jubilee, and contributed about \$200. I am sure that this is one of 'woman's rights,' and she often exercises it better than the men; sometimes to *provoke them to love, and to do better.*"

THE "MORNING STARS."

INQUIRIES have been made of the Treasurer, touching the cost of the three missionary packets, built by contributions of the children; and the information gathered for these inquirers may be of interest to others.

It should be premised, that although the *particulars* respecting the use of the children's donations have not been fully published, the accounts have all been examined and approved by the auditors of the Prudential Committee. Great care has been taken to make the best possible use of the money, and some of our best business men have given the Committee the results of their experience in building vessels, devoting much time without remuneration. As these vessels were built mainly for the conveyance of passengers in hot latitudes, they could not be constructed at as low a price as common trading vessels. Everything like extravagance has been conscientiously avoided, but the health and comfort of the missionaries must be regarded.

The first *Morning Star* was built by Jotham Stetson, Esq., at Chelsea, Mass., in 1856, and sailed from Boston, December 2d of that year. She was a brigantine of 156 tons, old measurement, and cost, with such furniture and stores, extra spars and sails, as economy and prudence seemed to require, \$18,351.01. The amount contributed up to the time of her sailing, was \$17,000. This was increased afterwards to \$28,535.28. The surplus, — \$10,174.36 (see Annual Report for 1857, p. 165) — was reserved by the Prudential

Committee as a fund for repairs, and was used, necessarily, for such purposes, in a few years. In 1866, it was found that further extensive repairs would be soon needed, and it was thought best to sell, and build another vessel. The sale was made at Honolulu, for \$4,191.29, gold — \$5,811.90 in currency.

The second *Morning Star*, of $172\frac{1}{2}$ tons, new measurement, was built in 1866, by Messrs. Paul Curtis & Co., at East Boston, under the supervision of Rev. Hiram Bingham, Jr., who went out as a missionary in the first vessel, and knew exactly what accommodations and conveniences were required. He was then in the United States for recovery of health, and contributed largely to the raising of the funds. The little book, of 72 pages, entitled "The Story of the Morning Star," was written by him. Of this, 57,961 copies were distributed gratuitously, to donors of half a dollar or more. A neat certificate of stock was lithographed, and 160,644 copies were furnished to such donors of a dime or more, as desired them. The Annual Report of the Board for 1866, page 60, referring to all this, says: "Although the cost of the books has been considerable, the investment is regarded as judicious," as "many, doubtless, will date their earliest impressions of the value and dignity of the missionary enterprise from the perusal of this simple and suggestive narrative." Owing, doubtless, in no small measure to the influence of that book, the money needed for the present vessel was secured without expense for a similar or any other agency.

The amount given for this second vessel was (from May, 1866 to August 31, 1870), \$28,792.94, making, with the \$5,811.90 received for the first vessel, the sum of \$34,604.84. Of this, \$23,406.44 was expended on the vessel, including furniture, extra spars, sails, stores, and all the preparations for the long absence; \$3,383.14 were invested in merchandise, to be sold on the vessel's account at Honolulu (taken because little freight offered, and it was not best to go out empty); and \$9,604.29 were paid for the printing and distributing of the books and certificates, including Mr. Bingham's expenses for more than

six months. Besides the donations, there were from time to time receipts from sales of freight, and payments were made for repairs and sailing expenses, so that on the 1st of September, 1870, there stood on account, to the credit of the vessel, \$1,336.67, and the vessel having been wrecked at Kusaie, or Strong Island, Micronesia, on the 18th of October, 1869, there was received for insurance \$17,750, — in all, \$19,086.67. This was invested, awaiting the decision of the Prudential Committee as to future action. After careful inquiry, it was judged necessary, a third time, to build; and in the autumn of 1870, the children were invited to contribute again; but no special efforts were made to call out donations, as but a small sum was required. The amount obtained up to August 31, 1871, was \$8,862.45. From other sources — chiefly from interest on the invested insurance money, \$1,279.74 were added, so that the whole amount available for the vessel was \$29,228.86.

The present *Morning Star* was the work of the same builders, whose fidelity and skill were so well shown in the previous vessel; and she is as nearly a duplicate of that as they could well make her. Her length is $98\frac{7}{10}$ feet, width $26\frac{6}{10}$ feet, and depth $9\frac{6}{10}$, with a capacity of $180\frac{99}{100}$ tons, new measurement. The contract price was \$20,000; and the coppering, furniture, outfit — of spars, sails, boats, and stores for the long absence, including advance wages of crew — cost \$8,459.90, leaving an unexpended balance of \$768.96 on September 1st. Since that date, about \$1,500 have been received from Honolulu, for freight and sales, to the credit of the vessel.

She sailed on the 27th of February last, with a full cargo, and on the 4th of July reached Honolulu. Her experienced commander, Captain Nathaniel Matthews, speaks highly of her, as a stanch, comfortable vessel, of good sailing qualities. She is worthy of the name she bears, and the sacred service in which she is employed. May He whom "even the winds and the waves" obeyed in the days of his flesh, employ this little ship to wait on him, and to "waft his story" for many years.

TIMELY HELP.

THE vessel, on which were sent out boxes, containing the goods of Rev. Mr. Fairbank and family, for Bombay, took fire, and was obliged to put back to Boston. The goods were found much injured; but the loss and consequent inconvenience to the family who would thus fail to receive their needed supplies, awakened the lively sympathy of friends at home. Among others, ladies in Dedham furnished articles of clothing to the amount of \$50; and ladies at West Roxbury, \$25 more.

EMBARKATIONS.

REV. JEROME D. DAVIS and Mrs. Sophia D. Davis, from Cheyenne, Wyoming Territory, sailed from San Francisco, November 1st, to join the Japan mission. Mr. Davis was educated at Beloit College and Chicago Theological Seminary, and had been an earnest and beloved pastor at Cheyenne for two and a half years before leaving for his foreign missionary field.

Mr. and Mrs. Hastings, of the Ceylon mission, sailed from Boston October 31st, for Liverpool, returning to Ceylon.

Miss Harriet S. Ashley, of Milan, Ohio, sailed from New York October 18th, for Liverpool, on the way to India, to join the Mahratta mission.

ARRIVALS.

MR. and MRS. PARMELEE, and Miss Patrick, who sailed from New York, August 9, reached their destination, Erzroom, Eastern Turkey, September 21.

DEATHS.

AT West Newton, Minnesota, September 20, Miss Julia Laframbois, of the Dakota mission, aged 28. An obituary

notice, prepared by Dr. Williamson, states that Miss Laframbois was the daughter of a well-educated French Canadian, her mother being a full blooded Indian. The mother died when Julia was an infant, and when she was six years of age her father placed her in the family of Mr. Huggins, of the Dakota mission. At the early age of ten she united with the church, "the session being well satisfied both as to her knowledge and piety." After the death of her father, when she was in her fifteenth year, she determined to use the means he had left in securing a good education,—attending first the mission school at Hazelwood, and then the female seminaries at Oxford and Painsville, Ohio, and Rockford, Illinois. She had been "for some time very successfully employed in teaching in the public schools in Minnesota, when her services were called for as teacher in the mission school at the Santee Agency, in Nebraska. She had seen enough of missionary life to know that the call was to a life of toil, with a salary barely sufficient to meet her current expenses; yet she went cheerfully. . . . It was a position for which she was eminently qualified. A good scholar, with an excellent knowledge of both the English and Dakota languages, her gentle, dignified manners, and skill in teaching, excited the love and admiration of her pupils, and inspired them with interest in their studies. She labored beyond her strength, and in less than two years and a half she was compelled to cease from teaching.

"Her piety was never doubted by any of her acquaintances, and though the light copper color of her skin plainly revealed that she was related to the hated aborigines of our country, her intelligence and deportment were such as to win the respect of all classes of men with whom she came in contact."

DONATIONS RECEIVED IN OCTOBER.

MAINE.

Cumberland county.	
Auburn, Cong. ch. and so.	100 00
Falmouth, 1st Cong. ch. and so., of wh. from R. Morrill, 10;	20 75
Portland, Mrs. William Oxnard,	5 00—125 75

Franklin county Aux. Soc. Rev. I.

Rogers, Tr.	
Temple, Cong. ch. and so.	5 00
Lincoln and Sagadahoc counties.	
Alna, Mrs. E. Nelson,	1 00
Boothbay, Cong. ch. and so.	6 00
Bristol, Cong. ch. and so.	7 43

Edgecomb, Cong. ch. and so.	25 00	Windsor co. Aux. Soc. Rev. C. B.
Rockland, Cong. ch. and so.	25 25	Drake and J. Steele, Tr's.
Wiscasset, Cong. ch. and so., annual coll.	33 00—97 68	Springfield, Cong. ch., "two mites," (L. J. B., 1.50, H. J. P., 1), 2.50; L. N. Barnard, 10;
Orange county.		Weathersfield, Four friends, 12 50
South Paris, Cong. ch. and so.	15 00	5 00—17 50
Union Conf. of Ch's.		
Stowe, Cong. ch. and so.	6 00	830 92
York county.		
Acton, James Garwin,	1 00	Legacies. — Woodstock, Miss Electa Montague, by Justin S. Montague, Ex'r, 510 00
Biddeford, 2d Cong. ch. and so.	28 15	
South Berwick, Cong. ch. and so. (of wh. from John H. Burleigh, to const. CHARLES H. BURLEIGH, H. M., 100; John Plumer, to const. MARY M. LYONS, H. M., 100);	293 92—828 07	840 92
	572 50	
Legacies. — Portland, John C. Brooks, by Lewis Pierce, Ex'r, 1,000 00		MASSACHUSETTS.
Wells, Mrs. Hannah Gooch, by Joseph Dane, Ex'r, add'l,	500 00—1,500 00	
	2,072 50	
NEW HAMPSHIRE.		
Carroll county.		Barnstable county.
Chatham, Cong. ch. and so.	6 00	Falmouth, Waquoit Cong. ch. and so.
Cook county.		8 00
Groveton, Rev. Dr. Morse,	3 00	Harwich Port, Pilgrim Cong. ch. and so. 33 10; Rev. Henry C. Fay, 12;
Grafton county.		South Dennis, Mrs. Susan Nickerson, aged 88, a silver dollar, 50 10
Bristol, Cong. ch. and so.	18 00	1 00—59 10
Lyme, Avails of gold beads, from "one who loved and labored for the Board over fifty years," 5 00		Berkshire county.
Piermont, Cong. ch. and so.	30 00—53 00	Peru, Cong. ch. and so.
Hillsboro' co. Conf. of Ch's. George Swain, Tr.		36 00
Francetown, Cong. ch. and so (of wh. from Joseph Kingsbury, 40), 49 30		South Adams, Rev. Charles E. Stebbins,
Goff Falls, a friend,	2 00	5 00—41 00
Hollis, a friend,	2 00	
Manchester, a friend,	5 00	Boston and vicinity.
Mason, 1st Cong. ch. and so.	28 45	Boston, of wh. from a friend, 5;
Milford, Cong. ch. and so.	150 00—236 75	Chelsea, Winn. Cong. ch. and so. m. c. 43.80; Central Cong. ch. and so. m. c. 39.80;
Rockingham county.		83 60—152 04
Exeter, 2d Cong. ch. union m. c.	9 50	Brookfield Asso'n. William Hyde, Tr. Brimfield, Cong. ch. and so.
Greenland, Mrs. L. P. Weeks,	10 00—19 50	211 74
Stratford county.		Brookfield, a friend, 5; a friend, 5;
Conway, Cong. ch. and so.	12 00	10 00
Dover, 1st Cong. ch. and so. 87; Peter Cushing and brother, 20;	107 00	Charlton, Cong. ch. and so.
Gilmanton, Cong. ch. and so.	80 00	67 55
Gilmanton Iron Works, Cong. ch. and so. 10; "an Honorary Member," 10;	20 00	Gilbertville, Cong. ch. and so.
Wolfboro, 1st Cong. ch. and so.	18 82—187 82	7 13
Sullivan co. Aux. Soc. N. W. Goddard, Tr.		Holland, Cong. ch. and so.
Croydon, a relic from a deceased mother,	3 00	22 00
	509 07	New Braintree, Cong. ch. and so.
—, a lady,	50 00	112 00
	559 07	North Brookfield, 1st Cong. ch. and so. coll. 377.67, m. c. 13.62 (of wh. from J. E. Porter, to const. E. P. Smith, Minneapolis, Minn., H. M., 100), to const. Mrs. ELIZA JOHNSON, JOSEPH A. CUNNINGHAM, H. M.
Legacies. — Concord, Francis N. Fisk, by F. A. Fisk, Adm'r,	500 00	391 29
	1,059 07	Southbridge, Cong. ch. and so.
VERMONT.		234 26
Bennington county.		Spencer, Cong. ch. and so.
Peru, Cong. ch. and so., annual coll.	61 02	333 15
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.		Sturbridge, Cong. ch. and so.
McIndoe Falls, Cong. ch. and so.	18 60	150 41
Chittenden co. Aux. Soc. E. A. Fuller, Tr.		
Jericho, David Hutchinson,	5 00	Ware, East, Cong. ch. and so. (of which from J. A. Cummings, to const. GEORGE B. CUTLER, H. M., 100; L. N. Gilbert, to constitute CHARLES DEXTER, Gilbertville, Mass., H. M., 100; Mrs. G. H. Gilbert, to const. Rev. G. A. BECKWITH Neadesha, Kan., H. M., 100; William Hyde, to const. CHAUNCEY T. HYDE, Palmyra, N. Y., H. M., 100), 1,327.60; 1st Cong. ch. and so. 76.10;
Williston, GEORGE MILLER, to const. himself H. M.	100 00—105 00	1,408 70
Orange county.		Warren, 1st Cong. ch. and so.
Brookfield, 2d Cong. ch. and so.	27 70	161 33
Newbury, Cong. ch. and so.	47 10—74 80	West Brookfield, Cong. ch. and so., to const. Rev. RICHARD B. BULL, H. M.
Orleans co. Conf. of Ch's. Rev. A. R. Gray, Tr.		121 40—3,225 96
Holland, Cong. ch. and so.	11 00	
North Troy, Cong. ch. and so.	10 00—21 00	
Rutland co. James Barrett, Agent.		
Brandon, Cong. ch. and so. m. c., 2 months,	33 00	

Thorndike, Cong. ch. and so.	32 40	Fairfield, 1st Cong. ch. and so., annual coll. 218.55, m. c. 98.11;	317 16
Westfield, 2d Cong. ch. and so.	20 00	New Canaan, Cong. ch. and so.	146 00
West Springfield, 1st Cong. ch. and so.	23 00—440 73	Ridgefield, 1st Cong. ch. and so.	150 00
Hampshire co. Aux. Soc. S. E. Bridgeman, Tr.		Stamford, 1st Cong. ch. and so., annual coll.	105 00
Florence, Cong. ch. and so.	100 00	Westport, M. H. W.	5 00—723 16
Hadley, 2d Cong. ch. and so.	11 00	Hartford co. Aux. Soc. E. W. Parsons, Tr.	
Westhampton, Cong. ch. and so.	10 00—121 00	Bristol, Ladies' Asso'n,	61 65
Middlesex county.		Buckingham, Cong. ch. and so.	23 00*
Auburndale, Cong. ch. and so., in part,	1,200 00	Canton Centre, Cong. ch. and so.	59 30
Brighton, friend in Ortho. church,	5 00	Collinsville, Cong. ch. and so.	38 48
Concord, Trin. Cong. ch. and so.	35 00	East Avon, Cong. ch. and so., to const. ARBA THOMPSON, H. M.	100 00
Hopkinton, Cong. ch. and so.	177 51	Hartford, Centre Cong. ch. and so.	
Lexington, Hancock Cong. ch. and so.	55 69	1,812.15; Pearl st. Cong. ch. and so. 410.40; a friend, 100; Rev. G. E. Sanborn, 20;	2,342 55
Weston, N. Fiske,	12 00	Plantsville, Cong. ch. and so.	133 95
Woburn, North Cong. ch. and so.	63 00—1,548 20	South Windsor, Cong. ch. and so.	61 69
Middlesex Union.		Suffield, Cong. ch. and so. coll., with prev. dona., to const. J. W. SPELMAN, H. M., 88; Ladies' Foreign Miss'y Society, 91;	177 00
Acton, Cong. ch. and so.	20 00	West Hartford, Cong. ch. and so.	186 41
Ashby, 2d Cong. ch. and so.	42 50	Windsor, Cong. ch. and so.	50 00—3,234 03
Ayer, Cong. ch. and so. (of which from Mrs. S. A. Robbins, 5; Martha the Kimball, 3);	8 00	Hartford co. South Consecration.	
Dunstable, Cong. ch. and so.	14 25	Cromwell, Cong. ch. and so. m. c.	11 25
Fitchburg, Calv. Cong. ch. and so., 315.61; Rollstone Cong. ch. and so. 124.50;	440 11	Middletown, Jacob F. Iluber, for Rev. Mr. Penfield's station, South India,	1 00
Harvard, Cong. ch. and so.	93 94	Southington, Cong. ch. and so.	241 45—253 70
Lancaster, Cong. ch. and so.	12 86	Litchfield co. Aux. Soc. G. C. Woodruff, Tr.	
Lunenburg, Cong. ch. and so.	3 75—632 41	Bethlehem, Cong. ch. and so. coll.	63 00
Norfolk county.		Falls Village, Cong. ch. and so.	18 00
Brookline, Harvard Cong. ch. and so. m. c.	6 72	Goshen, Cong. ch. and so., coll.	99.40, m. c. 10.39;
Jamaica Plain, Central Cong. ch. and so. m. c. 10.50; a friend, 10;	20 50	109 79	
Milton, 1st Cong. ch. and so., to const. GEORGE VOSE, H. M.	100 00	Harwinton, Cong. ch. and so. coll.	82 75
Needham, Josiah Davenport,	5 00	Lakeville, Prayer-meeting,	17 00
West Roxbury, South Evan. ch. and so.	32 70—164 92	Litchfield, Cong. ch. and so., coll.	228.50, m. c. 103.75;
Old Colony Auxiliary.		Morris, Cong. ch. and so., coll.	332 25
New Bedford, a friend,	5 00	43.40, m. c. 6.10;	49 50
Plymouth county.		New Preston, Cong. ch. and so.	70 00
East Abington, 3d Cong. ch. and so. (of wh. from Mrs. Dorinda Shaw, 15);	100 00	North Canaan, Cong. ch. and so.	43 50
North Bridgewater, a lady,	5 00	Plymouth, George Langdon,	50 00
Plymouth, Church and society of the Pilgrimage,	40 00	Sharon, 1st Cong. ch. and so.	177 42
South Abington, 2d Cong. ch. and so.	32 00—177 00	South Canaan, Cong. ch. and so.	8 62
Worcester co. North Aux. Soc. C. Sanderson, Tr.		Talcottville, Cong. ch. and so. m. c. 90.98, Gents' Asso'n, 183.50, Ladies' Asso'n, 72.75;	347 23
Petersham, SOLOMON FRANCIS TOWNE, to const. himself H. M.	100 00	Winsted, 1st Cong. ch. and so., add'l,	9 50
Royalston, 1st Cong. ch. and so.	189 00—289 00	Anniversary collections,	30 24
Worcester co. Central Asso'n. E. H. Sanford, Tr.			1,408 80
Auburn, Cong. ch. and so.	30 00	Less expenses,	4 50—1,404 30
East Douglas, Cong. ch. and so.	53 27	Middlesex Asso'n, John Marvin, Tr.	
Saundersville, Cong. ch. and so. 65; a friend, 7;	72 00	Killingworth, Ladies' Miss'y Soc'y.	29 45
Shrewsbury, Cong. ch. and so. m. c.	51 50	New Haven City. F. T. Jarman, Agent.	
Sterling, Cong. ch. and so., annual coll. 45.24, m. c. 14.76, to const.		North Cong. ch. and so. m. c. 22.93;	
Rev. LUCIEN DWIGHT MEARS, H. M.	60 00—266 77	Davenport Cong. ch. and so. 8.87;	
		1st Cong. ch. and so. m. c. 7.87;	39 67
Legacies. — Boston, Sarah Parsons Baldwin, by William H. and Charles L. Pitkin, Ex'r,	2,000 00	New Haven co. East Aux. Soc. F. T. Jarman, Agent.	
Newton Centre, Mrs. Mary Ward, by George K. Ward, Ex'r,	100 00	Meriden, 1st Cong. ch. and so.	135 55
Wayland, Elizabeth S. Rice, in part, by James Farrar, Ex'r,	748 66—2,848 66	North Madison, Cong. ch. and so., to const. Rev. FRANCIS DYER, H. M.	50 00—185 55
		New Haven co. West Conso'n. E. B. Bowditch, Tr.	
RHODE ISLAND.	10,151 95	Birmingham, Cong. ch. and so. (of wh. from coll. 59.55, G. W. S. 50, J. W., 18.50, C. B., H. S., E. S., E. S., R. M., M. R. B., D. B., L. L. L., 10 each);	208 05
Coventry, Mary Lincoln,	6 00	Griswold, Cong. ch. and so.	53 00
Newport, "From one whose life was devoted to the service of the Master,"	186 61	Lisbon, Cong. ch. and so., annual coll.	12 75
Providence, a friend, 3; a friend, 1;	4 00—196 61	New London, 2d Cong. ch. and so. m. c., September and October,	18 53
CONNECTICUT.		Norwich, Broadway Cong. ch. and so., ann. coll. 592.95, m. c. 14.64 (of wh. from CALEB B. ROGERS, to const. himself H. M., 100; B. W. Tompkins, to const. S. B. BISHOP, H. M., 100); 1st Cong. ch. and so.,	
Fairfield co. West Aux. Soc. A. E. Beard, Tr.			

[December, 1871.]

FOREIGN LANDS AND MISSIONARY STATIONS.

—, A missionary and wife's thank-offering on their 25th wedding-day,	14 00
25 silver pieces,	10 00
Constantinople, E. E. B.,	10 00
Gaboon, West Africa, Rev. Albert Bushnell, a thank-offering for twenty seven years of missionary service, 27; Mrs. Bushnell, for seventeen years, 17;	44 00—68 00

MISSION WORK FOR WOMEN.

For Bible-readers, add'l. 571; for girls' school at Marsovan, balance for 1871, 130;	701 00
Tabor, Iowa, Cong. s. s., for pupil in Miss Townshend's school,	21 10—722 10

FROM WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer.	626 58
	1,348 68

MISSION SCHOOL ENTERPRISE.

MAINE.—Alfred, Albert E. Kyte, 25c.; Gorham, Cong. s. s. 4; Limington, Cong. s. s. 5.70; Richmond, two children, 20c.;	10 15
NEW HAMPSHIRE.—Gilmanton, Annie Lanx, 55c.; Hopkinton, G. R. Barnard, by raising potatoes, 1; Mason, 1st Cong. s. s. 15.23; New Ipswich, children's fair, 2; Peterboro, Cong. s. s. 7.45; Webster, Cong. s. s., for support of a pupil at Erzroom, 34;	60 23
VERMONT.—Salem, Cong. s. s. 2.50; West Haven, Cong. s. s., for teacher at Harpoot, in part, 20;	22 50
MASSACHUSETTS.—Beverly, Mrs. M. E. Knowlton and M. E. Price, 3; Lee, Ladies of Cong. ch. and so., for support of a pupil in Rev. William Ireland's school, 34.50;	37 50
CONNECTICUT.—Norfolk, Cong. s. s., for Rev. Charles Harding, Bombay, 100 00	50 00
NEW YORK.—Candor, Cong. s. s., for support of theological student at Marsovan, 30 00	30 00
PENNSYLVANIA.—Philadelphia, Plymouth s. s. 7 05	7 05
Ohio.—Belpre, S. S. M. Soc. (of wh. for school at Nunaville, Ceylon, 60; for school, "The Belpre Light House," in charge of Rev. H. M. Bridgman, Zulu, 50), 110; Cleveland, Plymouth ch. s. s. (with previous dona., 16.50), for support of pupil in Harpoot Seminary, 23.00; Portsmouth, Pres. s. s., for support of pupil in training-school, Foochow, 45;	178 50
ILLINOIS.—Princeton, 1st Cong. s. s. 9 23	9 23
WISCONSIN.—Sparta, 1st Cong. s. s. 16 00	16 00

Donations received in October, Legacies, " " "	\$21,642 71
	7,407 41
	\$29,051 12

Total, from September 1st, 1871, to October 31st, 1871, \$44,648 61

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

RECEIPTS OF THE PROVISIONAL COMMITTEE FOR FOREIGN EVANGELIZATION.

Maine. Gardiner, Cong. ch. and so.	20 00
Hallowell, Cong. ch. and so.	63 00
" A. Lady,	5 00
Verm. Benson, Cong. ch. and so.	28 00
Mass. Andover, Free ch. and cong.	58 52
" Rev. Jos. Kimball,	5 00
Boston, James Cutler,	10 00
Brighton, Evan. ch. and so.	33 40
Buckland, Cong. ch. and so.	3 00
Florence, Cong. ch. and so.	50 00
Fitchburg, H. B. Rice,	50 00
Gloucester, Cong. ch. and so.	79 12
Hadley, 1st Cong. ch. and so.	18 76
Harvard, Cong. ch. and so.	10 00

Donations.

Holliston, Cong. ch. and so.	43 83
Leicester, 1st Cong. ch. and so.	21 80
Lincoln, 1st Cong. ch. and so.	15 13
Lynn, B. V. French,	10 00
Newton Centre, Cong. ch. and so.	24 61
Sharon, 1st Cong. ch. and so.	20 80
Sherburne, Cong. ch. and so.	18 50
South Hadley, Cong. ch. and so.	31 26
South Hadley Falls, 1st Cong. ch. and so.	43 00
South Hadley Falls, Cong. ch. and so., Rev. R. Knight, Pastor,	61 70
Springfield, 1st Cong. ch. and so.	55 42
Springfield, South Cong. ch. and so.	35 75
Springfield, Olivet Cong. ch. and so.	38 63
Springfield, Monthly conc't, 1,000 00	
Sunderland, Cong. ch. and so.	24 50
Townsend, Rev. G. W. Morse,	2 00
Waltham, 1st Cong. ch. and so.	64 00
Woburn, 1st Cong. ch. and so.	84 00
Birmingham, Cong. ch. and so.	72 07
New London, Robert Coit,	100 00
Norwich, Hon. W. A. Buckingham,	50 00
Putnam, Cong. ch. and so.	30 00
West Winsted,	2 00
Windsor Locks, Cong. ch. and so.	67 40
New York, Broadway Tabernacle church, for Spain,	686 70
Ohio. Painesville, 1st Cong. ch. and so.	84 06
Illinois. Chicago, New England Cong. ch. and so.	50 00
Lafayette, Mrs. J. D. Hurd,	2 00
Kan. Junction City, Isaac Jacobus,	5 80
W. T. Walla Walla, Rev. Cushing Eells,	10 00

3,183 46

Less Disbursements of the Provisional Committee, as per account of Samuel Holmes, Treasurer, 1,883 63-1,299 83

MAINE. Bath, Winter st. Cong. ch. and so. 55 00

MASSACHUSETTS. Fitchburg, Calv. Cong. ch. and so.	101 08
Lancaster, Cong. ch. and so.	78 18
Shrewsbury, Cong. ch. and so.	30 00
Sutton, Cong. ch. and so.	20 48
Uxbridge, 1st Evan. Cong. ch. and so.	45 00
Westford, Rev. L. Luce,	2 00
Williamsburg, 1st Cong. ch. and so.	36 71—313 45

CONNECTICUT. Windsor, 1st Cong. ch. and so. 49 10

OHIO. Painesville, 1st Cong. ch. and so. (of wh. from Frank Little, 50; a friend of missions, 25); 75 00

Total received by the A. B. C. F. M. to October 31st, 1,790 38

DONATIONS FOR THE NEW MISSIONARY PACKET, "MORNING STAR."

VERMONT.—Randolph, Cong. s. s.—10.00.	
MASSACHUSETTS—Ayer, Cong. s. s. 5.60; Falmouth, Waquoit Cong. s. s. 4—9.60.	
CONNECTICUT.—Canton, Cong. s. s. 3.50; Hartford, Cong. s. s. 11.25.—14.75.	

Amount received in October, Previously acknowledged, \$34 35
Previously acknowledged, 8,882 95

Total to October 31st, 1871, \$8,917 30

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